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S.A. church opens back door to non-whites

Bert Witvoet

CAPE TOWN, South Africa — The oldest and most influential Reformed church in South Africa has opened a door to people of all races. The historic decision was taken at the synod of the Nederduits Gereformeerde Kerk (NGK) held in mid-October.

For decades the NGK supported the idea that separation of the races through the policy of apartheid was a God-ordained position. That view is no longer held by this otherwise staunch supporter of government policy.

Not a radical break

But the synod was not willing to go as far as its daughter church the Sendingkerk (Mission Church) wanted it to go. The Sendingkerk (NGSK), in existence since 1799, wanted its white "mother" to declare apartheid a heresy and to unite into a single church. The Sendingkerk has the backing of the World Alliance of Reformed Churches, whose 1982 assembly accused the Dutch Reformed Church of heresy.

The NGK synod ruled out union with any of its daughter churches for people classified as coloured, black and Indian. Individual members of the daughter churches may apply for NGK membership. Such applications will not ensure membership, however. Consistories will judge each case on its own merits.

By opting for "unity" through individual membership, the NGK held fast to their status as a separate church.

In addition, the synod did not fully meet demands to declare apartheid or its defense a heresy. In its report, "Church and Society," the NGK said that racism is a "serious sin which no person or church may defend or practice." However, the report failed to equate racism with the defense of apartheid.

The largest step was taken by a minority report which called apartheid an error which unintentionally contributed to "much pain, suffering and bitterness." This report finds some justification for separating congregations on the basis of language and cultural grounds.

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Thinkbit

Said the robin to the sparrow, who was wondering why human beings rush about and worry so much, "I guess they don't have a heavenly Father caring for them as we do."

Taken from *Bird's Eye Point of View*

Catholics to waive celibacy for former Anglicans

Paul De Groot

OTTAWA — Married Anglican priests could begin applying for positions in Canada's Roman Catholic Church within a few months, Canadian Catholic bishops have agreed.

At their annual meeting here October 7-9, the bishops approved, with only two abstentions, guidelines for admitting Anglican priests to the Roman Catholic Church. Developed in the United States to govern admission of Episcopal priests to the Roman Catholic church there, the guidelines require an extensive dossier on a candidate for the Roman Catholic priesthood, including psychological tests, agreement from the priest's wife that she supports the move, and other documents.

The candidate's theological knowledge is tested in an oral examination, and he is given a list of theological books to study.

The guidelines say a candidate should be a full member of the Catholic church for a year before he is ordained.

American example encouraging

The two churches' basic doctrines are similar, but they differ notably in their concept of priestly celibacy, which is not required of Anglican priests, and in their concept of church leadership.

Bishop John Sherlock of London, Ontario, said the guidelines appear to have worked well in the United States, and have not resulted in a "devaluation of the gift of celibacy to the church or the role of celibacy for the Latin (Roman Catholic) clergy."

About 60 Episcopalian priests have made use of the American procedures in recent years to become Roman Catholic priests.

Using the American procedures,

Continued on page 4 ...

Canada's ethnic mix (up)

Stan de Jong

TORONTO, Ont. — "If you're Dutch, you ain't much," at least if you look at Canada's population figures. The Dutch only comprise 1.7 per cent of the nation.

There are about as many from Dutch origin in Canada as there are Native people and Far East Asians, according to the most recent census. (the results of the 1986 census are expected soon)

Despite the low percentage rating, the Dutch are still the ninth largest ethnic group. They're outnumbered by Ukranians (2.2 per cent), Italians (3.1 per cent), Germans (4.7 per cent), French (26.7 per cent) and British (40.2 per cent). The Dutch outnumber Scandinavians, Jewish people, Polish, Indo-Pakistanis, Portuguese and Greeks.

Ethnic diversity varies

More than 30 per cent of Canadians (7.5-million) have ethnic origins that are neither British nor French. This ethnic make-up varies significantly by region.

In the Maritimes and Quebec, nearly nine in 10 inhabitants are of British or French ancestry. By contrast, less than half of the Canadians living in Manitoba, Saskatchewan and Alberta trace their ethnic roots to French or British origin.

Migration to the West halted

Compared to 10 years ago, fewer Canadians are living in the Maritimes, Quebec and Ontario while a higher proportion is living in Alberta and British Columbia.

The migrations to the West has now reversed and this trend is expected to continue as Canadians migrate back from Alberta to Ontario.

Immigration to increase

Last year the federal government introduced initiatives to increase immigration. While fewer than 90,000 immigrants were admitted in 1985, 115,000 will be accepted by the end of 1986 and 125,000 in 1987. Yet, these figures are only half those recorded during the late 1960s.

The government, according to a recent Woods Gordon report, is encouraging immigration by successful entrepreneurs with a personal net worth of $500,000 or more who are prepared to invest at least $250,000 in Canada for three or more years. Immigrants under this program have, on average, each created five new jobs.

Measures to attract wealthier immigrants will expand the economic potential wielded by new Canadians. In 1983, the average income of families headed by individuals who were foreign born was $36,000 compared with $34,000 on average for those headed by someone born in Canada.

The door that became a bulletin board

A door allows entering and exiting. But this famous door, that of the Castle Church in Wittenberg, gained renown as Martin Luther's signpost for 95 Theses against unbiblical practices in the Roman church he loved.

Picture Luther standing at this very spot on the last day of October, 469 years ago, hammer in hand, and probably trepidation in his heart, unwittingly turning this door into a literal signpost of the Kingdom.

MVT

In this issue

Harry Fernhout continues his discussion of the Shapiro report . p.9
After many years an old man finds peace with his family and God . p.10
Historian John Martens examines the influence of the great reformer William Tyndale p.11

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Editorial

Course correction after the Reformation

If there is a scripture passage that stands out as the underpinning of the Protestant Reformation, it is Ephesians 2:8 "For it is by grace you have been saved, through faith; and this not from yourselves, it is the gift of God."

By grace, through faith. *By* and *through*. Confusing, isn't it? If someone said to you that you are saved by faith through grace, you might nod your head. That's right. Doesn't sound bad at all.

But it is bad. The way some zealous fundamentalist preachers present the gospel, that seems to be what they are saying. You are saved by faith. "Just believe it now, brother and sister, and you are saved." The way some of us doubt our own salvation, that's what we seem to be saying too. "I don't have enough faith. I doubt that I am saved."

Faith takes second place

Fortunately the scripture tell us that we are not saved *by* faith. Faith is not the key that unlocks salvation. Grace is. In fact, our faith does not have to have great size or be very strong. It's wonderful when our faith is strong. But if it's only the size of a pinhead (mustard seed), it'll move mountains. Few of us are called to do tasks that are more herculean than moving mountains!

We are saved *through* faith. Grace needs a channel, a small opening to flow through. We need to hold on to the vehicle of salvation. Faith does that. But it's grace that moves the vehicle. We are saved by grace, through faith.

And when grace begins to flow, the channel begins to open wider; faith increases. Grace increases faith.

Grace is the gift; faith is the hand that accepts it. What do you do when someone presents you with a birthday gift — do you praise your hand for its ability to accept it, or do you thank the one who gives the gift? Do you even look at the hand? Of course not. You focus on the gift. Grace is the all important feature of our salvation.

Schismatics stress faith

That's why the Protestant Reformation has only relative importance. It focused on faith. And it had to. The Roman Catholic Church had focused too much on works. Over against that, people like Luther, Calvin and Knox had to stress the fact that we are not saved *by* works but *by* grace *through* faith. The faith part was stressed because of the faith and works dilemma the church so often struggles with. In the tradition that followed the Reformation, faith was sometimes stressed at the expense of grace.

We see this in the splintering of the Protestant Church. Individual faith quite often determined whether one could hold in honour someone with a slightly different faith. That is still the case today. Schismatic people in our midst seem to say that we are saved *by* faith. If you faith does not say the same thing I say about abortion, women in office and divorce, then we cannot worship the same Christ.

Not so, says the scripture. We are saved by grace — all of us, liberals, conservatives, ethicists, moralists, charismatics, evangelicals, doctrinalists, pietists, reformationalists. You name it; grace has got it.

Reformation at sixes and sevens

The other day, a friend of mine met someone from one of the Toronto Christian Reformed churches. She asked how many CR churches there were in Toronto. Six was the answer. Well, actually seven, but he did not really count Fellowship Church in Rexdale. How about St. Matthew's Fellowship? she asked. Oh, he didn't count that one at all. My friend didn't know about the Korean Christian Reformed Church or she would have asked him about that one too. That one too was out of the picture.

Amazing, isn't it. Six CR churches in Toronto when there are actually nine. What my friend ran up against was salvation by faith! That's what happens when people look at the hand that receives instead of at the gift and the giver.

The separation in this world is eventually going to run along the lines of those who are made alive and those who are still dead in their transgressions and sins, not between categories of those who have been made alive. If the Protestant Reformation has led us slightly astray that way, let's get back to the source — Ephesians 2: "For all of us are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." That's our task — to do those works and to do them together under the benevolent umbrella of grace.

The South African Reformed glass of synod

The new race-relations decision of the synod of the Nederduits Gereformeerde Kerk (NGK) of South Africa will produce the usual response there and here. Some will say the NGK synod glass is half full; others will say it is half empty. Some will hail it as an important step towards full acceptance of the races; others will point out the deficiencies.

The decision by the white "mother" will not satisfy the black "daughter." The Sendingskerk wanted union with the NGK. After all, there is no doctrinal barrier, no more than there is between the Christian Reformed Church and its mission daughter in Nigeria. When mother says you may come home, but don't take your family along, then daughter will probably decline.

On the surface it seems so reasonable. There is such a vast cultural gap between blacks and whites in South Africa. Why force a union between groups with such different ways of being human?

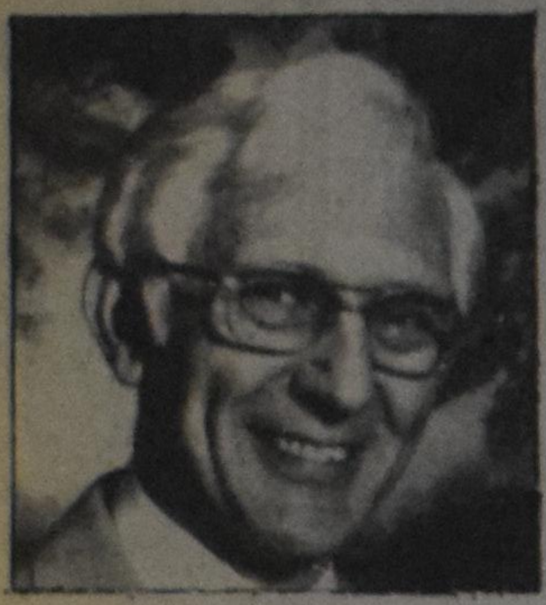
The mistake made over and over again in South Africa is that people don't realize that such differences will sort themselves out. One does not need laws and church orders to keep people of different orientations apart, if that is desirable. Usually it requires extra effort and force to bridge a gulf.

Why not encourage a union between churches that have the same confessions? What is more important, the honour of Christ or the convenience of church members?

Looking at the NGK decision with an eye that understands the difficulties of ethnic and race differences, the NGK glass nevertheless looks empty from here. Not to link racism with the practice and policy of apartheid is not an oversight, not in South Africa. It's an unwillingness to repent. To keep on looking for ways of preserving cultural identity in denominations is to deny the universality of the body of Christ.

Of course, in many Christian congregations throughout the world that particular glass of breaking through cultural barriers is empty as well. South Africa is different in that people there plan their deficiencies.

SKYLIGHTS/WILLIAM R. RANG



"We live in a society that is cruel to the elderly. ... Although they have a lot of answers to give, they have difficulty finding an audience."

Sons and daughters, listen to me ...

The well-known Dutch artist Charlie Toorop once painted a picture showing an old man and a young person. The two were walking along a road and although they were holding hands, the younger one tried to stay a step ahead of his much older companion. While the young lad pointed ahead of him, the old man pointed upwards with an outstretched arm. The title of the picture was "Showing the Way."

I think that the picture beautifully illustrates that the Lord has a task for those who become older. David had the same thing in mind when he composed Psalm 34: "Come, o sons, listen to me, I will teach you the fear of the Lord."

You and I know that the young have many deep concerns. They worry about the future. With the progress of technology they are not sure that there will be jobs for them. When they look around in the adult world, they become afraid of marriage and its consequences. When they listen to the radio or read their newspapers, they become preoccupied with nuclear war and total annihilation. They are deeply concerned about injustice and world hunger. No wonder that in Toorop's picture the young lad was a step ahead of the older man. He wanted to "do something," and pointed ahead. There is much to be done in this dark world, but what can one, lone person accomplish? Yet the old man understood what David said. Listen! I will teach you the fear of the Lord.

The old man pointed upwards. He realized that his was a God-given task. He realized that first of all the answers to the questions of life can be found only when we have obtained what the scriptures call "the fear of the Lord." Elsewhere it is written that such is the beginning of wisdom. Wisdom is the ability to form sound judgments.

We live in a society that is cruel to the elderly.

We pension them off as early as possible and tell them to rest from their labours. We make it clear to them that they have reached the end of the line. Although they have a lot of answers to give, they have difficulty finding an audience.

David made it clear that this is not how the Lord looks upon the older ones among us. On His behalf they have a message to bring. "Listen, sons, I will teach you the fear of the Lord."

We *should* listen.

William Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letter

Eulogy to his father

A subscriber wrote: "It is almost a year since my father died. I was interested in your recent article re funeral eulogies. Enclosed is a copy of the remarks I made at Dad's funeral service."

Although the enclosed eulogy is by its very nature very personal, we thought we would print some excerpts of it, with all identifying references removed, to show how an honest assessment of someone's life can be edifying.

My Dad was born in 1905. He died in 1985. He lived four score years. As scripture says "by reason of strength." During those 80 years he toiled, was retired, enjoyed his old age and, through it all, he cared. He cared a lot. Sometimes he worried. Mostly about Mom. He felt her pains at times more than she did.

Often, he exaggerated. He could exaggerate so beautifully. I am reminded of strawberries home-grown in Friesland, "so big that one would fill a teacup."

Sometimes he could be angry. It was never for very long. Sometimes he was irritated and (dare I say it?), irritating.

But always he held fast the faith and walked humbly with his God. The breadth of his love for his wife was second only to his faith in God. For her, he was a grand man, a gentle man, a caring, loving husband. For us, his children, he was a great example ....

Dad liked friends and family, and that's good because he came from a family of 14 brothers and sisters of whom he was the oldest ....

They were stiff-necked, stubborn people, not altogether unlike the Israelites. Dad too could be stubborn, but there are positive aspects of stubbornness

that defy defeat,
that deny compromise and;
that define commitment.

It is said that the measure of a man is the woman he marries. I believes that's true .... Mom is also strong of spirit. Strong in faith and strong in her knowledge of the scriptures. In all these things she helped Dad and made him a better person. In addition, she was always able to curb his stubbornness when that needed to be bridled ....

Dad lived simply and soberly. In his retirement he liked to play a game of pool, a game of chess, watch a television program, a sunset, admire a flower, visit and be visited, eat home cooking, especially chicken. These were the simple things he did *enjoy.*

There were other things he simply *did* and enjoyed. They were as much a part of his life as life itself. Churchgoing, Bible reading, praying, singing and sometimes, playing his violin. When he spoke, it was always with conviction.

But, all the while, age creeps up. As the poet says, "on its little cat feet," silently, slowly, surely. And with age come aches, pains, discomforts and failing of sight and hearing. These can be irritating and they often irritated Dad and he did complain. But, when things became serious, when death drew closer with cold-reaching fingers irrevocably approaching, Dad was calm. He was in pain at times but he endured it quietly. He could smile and talk of his love and faith. On Monday we joked with him in the hospital about the next day's menu on which he had firmly circled "chicken."

... Death came suddenly, shockingly and with sadness, but we thank the Lord that in sadness we may celebrate, ús heit is thus (Dad is now at home) ....

There will be no headlines in the newspaper. Nations will not mourn him, but I am certain there was a trumpet in heaven to herald the arrival of Dad, ús heit en pake, ús broer en freon (our father and grandfather, our brother and friend). A sinner saved by grace. And, because he believed, I can hear it said: "Well done thou good and faithful servant. Well done."

Letters

Praamsma column fecal

Herman Praamsma's "Just a Moment" of October 10 went down the W.C. Maybe somebody should shut-off the water and clean the bowl.

E. Ralph Koolma,
Rexdale, Ontario

No objection to University of Gravel

Thank you for your article on soil concerns as we shared them. On the whole you have done a good job of representing my ideas. I look forward to a good discussion of them. Thank you, may God be served well by it all.

My facial colour has not changed over the gravel pit matter at the University of Guelph. The *Globe* article misrepresented the facts. It has been difficult to get a good discussion going on the facts of the matter. If society indeed needs gravel for its buildings then the Puslinch basin designated for the obtaining of gravel is a good one.

Should the University of Guelph be in the mining business? Society's guidelines are well met in the present application. Should any soil be disturbed ever? Yes, management of the environment by human entails some disturbance.

Between you and me, I don't remember the gravel pit as a part of our discussion. If it leads to greater discussion of the important underlying issues then the red face will have a good result. If not, I'm sorry that it then will have led people off on a tangent.

Society needs to come to grips with corporate decision making. At present a lot of individualism is ruling the debate. "I don't want a pit as my neighbour." More than "I" statements need to be entered into the debate.

Changing the landscape by a pit has various implications. Future food production is obviously impacted by change of drainage, wind patterns and disturbed soil. All these issues are presently problematic in Puslinch as it is.

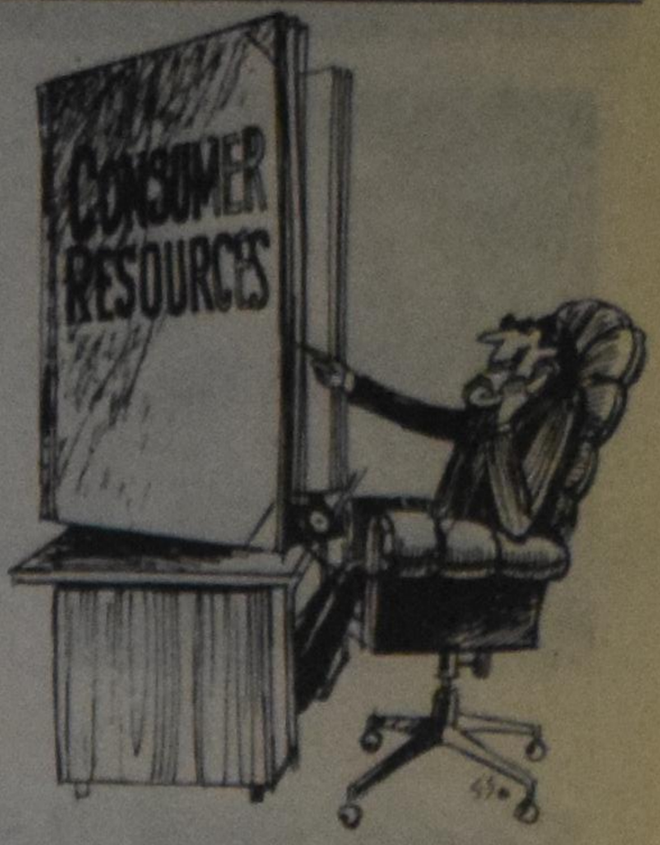
In sum, the U. of G., should go ahead with the gravel pit. People need to weigh their statements with a different balance. Morality charges made so far have little substance, as related to this issue.

Ed Den Haan,
Guelph, Ontario

Pontius' Puddle

Society

A library card can save you money



TORONTO, Ont. (MCCR) — Consumers who put their library cards to work before reaching for their credit cards rarely have problems with the things they buy.

"Public libraries carry nearly all the information you need to make informed decisions about purchases," says Pat Weldon of the Ontario Ministry of Consumer and Commercial Relations (MCCR). "If more people would spend a few minutes learning about the product or service they are about to buy, they'd waste less money, enjoy their purchases more and save themselves a lot of aggravation trying to get complaints satisfied."

Many resources

Product rating magazines are among the most obvious consumer resources available from libraries. Publications such as Canadian Consumer, produced by the Consumers' Association of Canada, regularly review products to help prospective purchasers choose the most suitable brand. Laboratory test results are often listed.

Other reports and magazines offer general information about groups of products or services, particularly those that are new to Canadians.

"For example, if you were considering hiring a financial planner, it would be worth your time to read a few articles on the topic," says Weldon who runs the ministry's education outreach program. "Recently published reports point out some potential problems associated with hiring planners and suggest ways to find the best services."

Check out consumer issues

Many libraries are also well stocked with books about general consumer issues such as the use of credit, banking, budgeting, legal responsibilities and advertising regulations.

If the information needed isn't available directly from your local library, ask if it could be obtained from another branch.

Whether you're looking for advice or want to complain about a company, a comprehensive book called the Canadian Directory of Associations may be of help. It lists organizations of all types both alphabetically and by their field of involvement.

Consumers can also benefit from maintaining personal resource guides in which they simply list organizations, government bodies and individuals who have been helpful with past problems or purchases.

Catholics to waive celibacy

... continued from page 1.
already approved by Rome, will enable their implementation almost immediately in Canada, said Bishop Bernard Hubert, president of the Canadian Conference of Catholic Bishops. The procedures must be approved by Rome, but since they have already been approved for the United States, that should be routine, Hubert said.

No difficulty with Anglican church

Bishop James Hayes of Halifax said it is difficult to estimate how many priests might take advantage of the procedures, but he said to 10 Anglican priests have indicated an interest in becoming Catholic priests in Canada.

Such switches are not expected to cause difficulty with the Anglican church. Former Canadian Anglican primate Ted Scott, in correspondence with Canadian Catholic bishops two years ago, said Anglicans are "eager to help and co-operate in any way."

Reception of Anglican priests could help reduce a severe and worsening shortage of priests in the Roman Catholic church, but present other problems.

"I just wonder what (accepting married Anglican priests) says to the church community which envisions the marriage of Catholic priests. And what does it say to those priests and people who question the marriage of priests" and support celibacy, said Bishop Paul O'Byrne of Calgary.

The measure appeared popular with most bishops however. Of about 90 bishops present, none opposed the guidelines and only O'Byrne and James Carney of Vancouver, who said he had not examined the guidelines in sufficient detail to approve them, abstained.

For upcoming events in your area check our Calendar of Events on page 16.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Tax reform: reforming or reshuffling?

William vanGeest

"Nothing is so certain as death and taxes" said Benjamin Franklin 200 years ago. Perhaps Canadians do not have heated debates about taxes because we believe they are inevitable. Most people do complain about taxes and try to minimize what they pay. And public opinion surveys show that most people believe the tax system is unfair and too complicated. But still, taxation rarely creates a major public debate in Canada, unless the government tries to make major changes, as Liberal Finance Minister Allan MacEachen discovered in his reform attempts in 1981.

But now the Mulroney government, with its usual caution, is undertaking the most significant reform of the tax system in decades.

The changes taking place will affect all Canadians in significant ways. First of all, because of the federal government's difficulty with reducing its deficit through spending cuts, reform will undoubtedly mean higher, not lower taxes as recent U.S. reforms suggest. Secondly, more things will be taxed. Today we only pay a federal sales tax on manufactured goods, not on services. In the next few years we're likely to pay tax on hair cuts, dry cleaning and groceries. Thirdly, the number of deductions on our tax forms will be reduced and replaced, for lower income families only, with more tax credits. And finally, higher consumer taxes and fewer tax deductions will allow the government to lower personal and corporate tax rates somewhat.

Political benefits

The Conservatives have been working on tax reform quietly since they came to power in 1984, but fear of a repeat of MacEachen's failure has led them to adopt a low profile. But now that the U.S. has undertaken major reforms with widespread public support, Finance Minister Michael Wilson too, is discovering that tax reform may have political benefits.

Indeed, tax reform is popular and has strong advocates in all three major parties, especially in the NDP. But different groups have differing positions on the direction of reform. Changes mean that some interest groups are offended and if governments can't withstand their pressure, the political costs are high.

Two other important reasons are often given for tax reform. One is that the number of tax incentives available to business is making the economy less efficient than it should be. Businesses and individual investors are often making decisions about their company's expansion plans on the basis of tax benefits rather than real economic potential. Economists say that without the tax breaks, the same money usually would be spent, but likely on another, more viable project. This doesn't mean that governments should never encourage investment in industries or regions which wouldn't otherwise receive it, but too often such tax breaks create industries which become overly dependent on government handouts.

Another reason for reform is that corporations have been paying a smaller and smaller share of governments' tax income. In fact, in 1983-84, Ottawa collected $7.5-billion from corporations and gave them $7.7-billion back in tax breaks. Personal taxes now account for about 40 per cent of the government's tax take. Twenty years ago this figure was 30 per cent, but by 1990 it's expected to be 50 per cent. This is why the government wants to rebalance the system and tax corporations more heavily. The Conservatives also know that, with an election two years away, making business pay more while personal taxes are reduced is a vote-getter.

A more equitable system?

Will all this create a more equitable tax system? Paying more taxes on consumer goods and services will create difficulties for lower income earners. But this may be offset by tax credits. And I do believe that middle income earners and, even more wealthier Canadians, should pay more taxes to reduce the deficit (assuming the government is eliminating waste and unnecessary programs). In general, the basics of the reform appear to be the right ones.

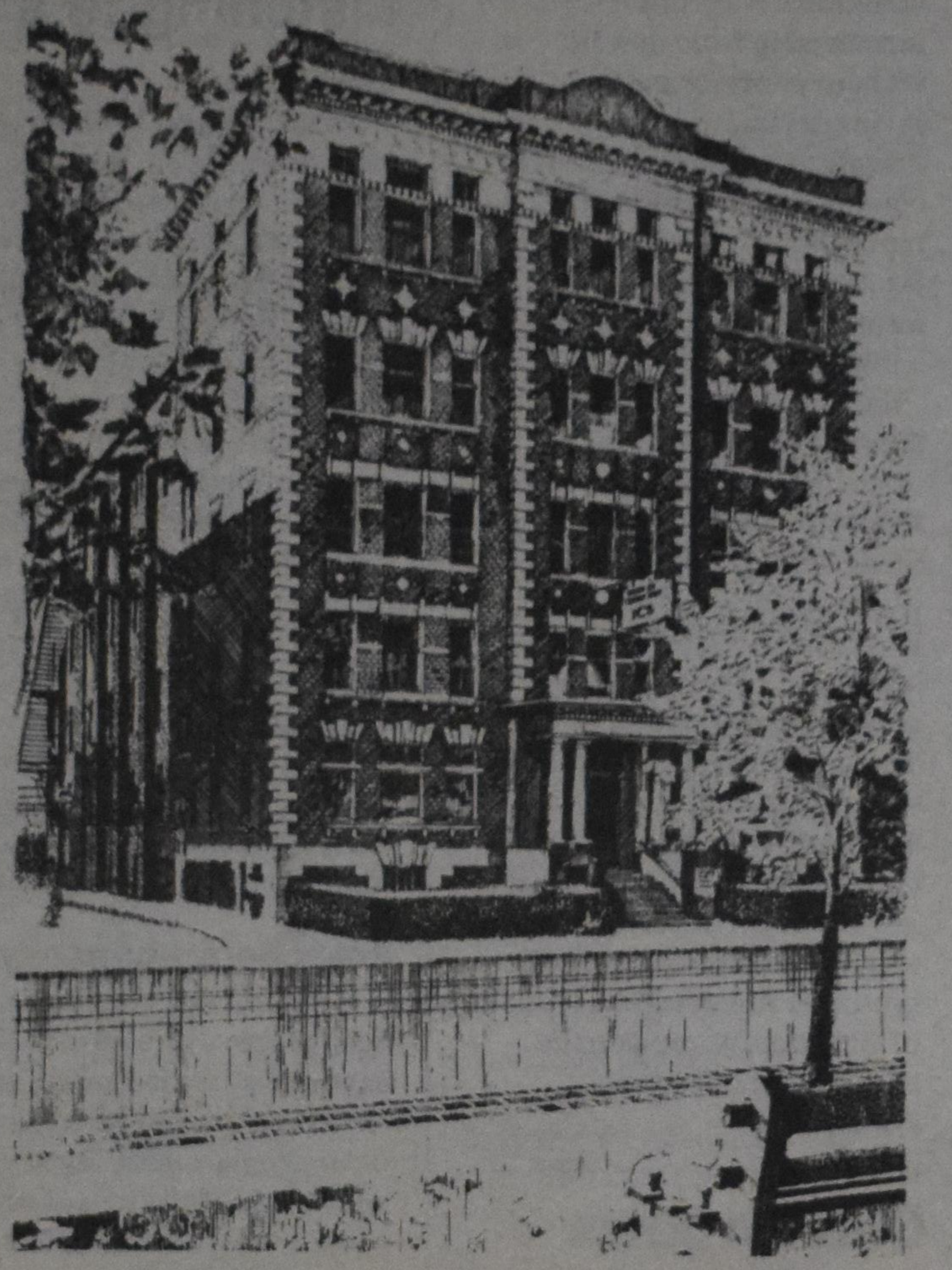
Yet this is also the government which created the $500,000 exemption for capital gains tax and recently raised the annual limit for contributions to RRSPs far beyond the level of middle income Canadians. Both of these directly contradict their own stated tax reform principles and contribute to more unfairness in the tax system. We can only hope that the Conservatives' principles will play a greater role than their past practices in future tax changes. We can also hope for a vigorous public debate and that the government will have sufficient political will to withstand pressures from powerful interests who have benefited from an unfair tax system.

William van Geest works for Public Affairs Management, a Toronto government relations firm. He is responsible for a service which analyses Canadian political trends.

Institute to sell bricks and mortar?

Bert Witvoet

TORONTO, Ont. — The Institute for Christian Studies (ICS) got a tantalizing $2.7-million offer of purchase for its 229 College Street facility last week. But the Board has not accepted the offer. "Selling is only one of several options we are considering," said Institute President Clifford Pitt.



The Institute has been plagued with cash shortage all year, and could not meet the October payday deadline. It's not that financial support for the embattled graduate school has dwindled, as some eager detractors claim. Support is up 20 per cent from the year before. It's the loss of rental income that's the bugbear.

A deficit budget

A year and a half ago the major tenant, Cosmopolitan College, snuck out of the building over a weekend in March, without paying for the rental it owed since January. The high school, which had occupied two floors and the basement of the five-story building for a rental fee of between $70,000 to $90,000 a year, went bankrupt.

Another burden on the budget is the 40 per cent increase of faculty over two years. Harry Fernhout was added in 1985 to strengthen the education department for the benefit of Christian teachers. Bill Rowe was added this year in History of Philosophy to meet requirements for the joint Ph.D. program with the Free University of Amsterdam.

Furthermore, in order to attract new renters, the ICS will have to undertake costly renovations and repairs to the building. But it's not easy to borrow money against a building, says Pitt, especially not when your budget shows $1-million debt.

"We are brick and mortar rich," he adds, "but you can't pay your people with bricks and mortar from month to month."

Many options

Selling the building on 229 College is one option that would leave the Institute with $2-million dollars, if they get the price they want for the building (over $3-million). With that money they could move to a newer and smaller facility that would serve only their own needs.

"But there is a lot of emotional attachment to the present building," says Pitt. "Besides, the location is perfect, situated as we are right across the street from the University of Toronto."

Other options the Institute are considering is having supporters buy shares in the building, or having developers take over the building, with the stipulation that the ICS stay in the building.

At the moment the ICS is inviting loans from their supporters for a one-two- or three-year period, during which time the ICS hopes to have turned things around financially.

"We would be smart to hold on to the building," says Pitt. "It appreciates continually. It's an excellent investment." At the same time, for a graduate school to have 25 tenants, as the ICS presently has, is a chore it really does not need. None of the professors have even dabbled in the philosophy of real estate!

salt and pepper

Well, I went and "done it!"

I believed what I heard on the radio and now I am in hot water [or milk, as it were]. Unintentionally, I appear to have given my approval to the drinking of raw milk.

My intention was the help us all be a bit realistic when it comes to food scares. I picked on the wrong commodity.

A very nice gentleman informed me that raw milk is indeed dangerous to drink for some people and I would not want anyone to suffer needlessly, so please do pasteurize your milk.

Here is surely a good example of the statement I made at the end of that previous column: "Don't believe everything you hear or read."

This time though, you better believe me, I don't like being in hot water.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

Dutch editor sees dynamic solution to European church decline

Bert Witvoet

Why are European churches losing so many young people? Editor L.H. Kwast, wrote a compelling editorial on the subject in a recent issue of *Friese Kerkbode*, a Dutch weekly of the Christian Reformed (Gereformeerde) churches in Friesland. He estimates that the number of those who silently cross the line between church attendance and non-attendance in Holland stands at 40 per cent.

It's not for lack of trying on the part of churches, he thinks. Youth services, political involvement, "beatmasses" — none of them were able to stop the exodus. Kwast points to the secularization of life, the fact that the Christian faith has become a religious supplement, as the source of the problem.

Impersonal prayers

The home especially has failed, he says, quoting several comments made at a group discussion about faith experience in the family. One young man said that his father always put prayer on "automatic pilot. When he prays, you know ahead of time what the next road marker is going to be." Another young person remarked that faith experience at home was "hanging over a dying flame." A third one related how at high school, "some teachers pray from a piece of paper with a worn-out fold."

At the same time, Kwast says, a person like Corrie ten Boom was able to gather crowds of young people around her. What those young people witnessed was a rare manifestation of genuine Christian faith. "It makes you warm thinking about it. It makes you jealous too," he adds.

Inspiration is the way

Towards the end of his editorial, Kwast writes that, according to Acts 2, renewal will not come from the side of technique or theological insight. It can only return along the way of prayer and waiting for the Holy Spirit.

When the Spirit moves through the institute of the church, children will notice the difference at home: father and mother become praying and pleading parents who won't need an automatic pilot anymore.

"When that happens we won't act fearful and shy when we start discourse with adherents of the charismatic movement. We certainly won't ridicule them. But the church itself becomes a charismatic movement.

"For the congregation, inspiration is Psalm one, verse one," says Kwast. "You can't order inspiration or organize it, you can't put it on paper by means of ecclesiastical decision. It is a gift of the Holy Spirit as answer to prayer. It is given to those for whom Jesus Christ and His gospel is everything. The New Testament gives a running commentary on that."

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Church

Marian Van Til, page editor

Christian-Muslim relations souring in Nigeria

LAGOS, Nigeria (RES) — Last May there were reports that Christians strongly opposed Nigeria's entry into the Organization of Islamic Conference (OIC), and that Nigeria's government, in an effort to appease the Christians and save face, had set up a committee of Muslim and Christian leaders to advise it on the full implications of Nigeria's membership in the OIC.

All Africa Press Service now reports that relations between Christians and Muslims are souring. "A sudden wave of religious awareness and fanaticism has swept over the country and the relative peace in communities where Muslims and Christians have been living in harmony is under serious threat."

Much in the situation in Nigeria is unclear. The governmental advisory committee has given its report but, so far, the government has failed to come out with any categorical statement on the status of Nigeria vis-a-vis the OIC. According to APS, informed sources say that the government has silently withdrawn Nigeria's membership from the OIC without publicity as a face-saving device.

It also appears that when the committee was drafting its report, Muslims were agitating for certain "corrective measures" if Nigeria were to withdraw, to right the "imbalance of favours" which they felt had been imposed upon the country by the Christian colonial government. Some of the proposed suggested measures included declaring Sundays, Saturdays and Fridays as working days and making Monday and Tuesday the weekend. Muslims were also unhappy about alleged discriminatory practices of some educational institutions. They also wanted to have the red cross, a sign for health centres but also a symbol of Christianity, replaced by another without religious symbolism.

Graham: press distorts Christians in politics

PARIS, France (EP) — Press coverage of Christians in politics, particularly clergy running for government office, tends to be distorted, evangelist Billy Graham said in an interview with *USA Today*.

Asked about television preacher Pat Robertson's political aspirations, Graham said some aspects of Robertson's ministry would be used against him, such as speaking in tongues. "Not everybody believes in that. Not all evangelicals believe in that. Not all Pentecostals even believe in it. And, when you say that you pray and stop a hurricane, a few things like that, it gives the press something to distort. I think that probably before it's over they are going to distort a great deal, just like they did with Jesse Jackson."

Graham continued, "The masses of people who go to church — in the mainline churches like the Baptist, the Presbyterian, the Methodist, the Episcopalian, Roman Catholic, and so forth — don't push speaking in tongues. So it sort of divides people. And what I think will happen is that some of the press will zero in on that type of thing and try to hurt his influence."

Asked about Pat Robertson's contention that God speaks to him directly, Graham said, "I think that God talks to us primarily through the Bible, through the Word of God. If we would read the Bible constantly, God would be constantly talking to us. We can get impressions, and we can have thoughts that I'm sure are directed by God. But we never go wrong when we go by the Bible. We know God is talking to us then."

CRC pastor dies suddenly

As we went to press, *Calvinist Contact* received work that Rev. Bill Suk, chaplain at Holland Christian Homes, Brampton, Ontario, died the night before (October 23) of a massive stroke.

Rev. Suk was the author of our weekly "Klaas Sis" limericks and periodically contributed poems published in *Calvinist Contact*.

We extend our sincere condolences to Mrs. Jane Suk, their children, and other family members. May the God of All Hope and Comfort give you the strength necessary to face your loss.

Calvinist Contact **Staff**

Consistories and Classis clerks: Don't forget to send in your "Church news" items to us. This free service helps the church community to stay in touch.

Church news

Christian Reformed Church

Accepted

— to Bethel, Listowel, Ont., Cand. Joel A. Vander Kooi.

Declined

— to Westmount, Strathroy, Ont. and Bethel, Brockville, Ont., Rev. Jerry J. Hoytema of Burlington (New Street), Ont.

Classis meeting

Classis Hamilton will meet in regular session at Riverside, Wellandport, Ont., on Wed., January 21, 1987. All agenda materials must reach the stated clerk by December 8.

Adrian Dieleman, Stated Clerk

Ministerial candidates approved by classes

— Candidates Sid Couperus, Tom Baird, Martin Mobach, and Joel Vander Kooi were examined and admitted to the CRC ministry by Classis Huron on October 15. They will be serving churches in Guelph, Kincardine, Palmerston and Listowel, Ontario, respectively.

On October 3, Adrian Van Giesen was admitted to the ministry by Classis B.C. South-East (sic).

The classes heartily endorse these men and extend them congratulations and the Lord's blessing.

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Pastoral Pondering

Listening to a sermon

Ralph Heynen

Most of us are born with good hearing, but all of us have to learn to *listen* well. Listening is a skill that is needed in our culture, and it has to be cultivated. Ralph Nichols, an authority on the subject of how much we really hear, believes that most people *think* much faster than the person who is doing the talking. We may talk 125 words a minute, but we think much faster. This difference offers a strong temptation to listeners to take mental excursions.

There are so many things that can enter our minds when we sit in church. I think few ministers are so naive as to think that everybody in the congregation is listening closely to what he is saying. Some people have a tendency to sleep a little bit. And there are those whose thoughts wander.

The University of Minnesota did a study that revealed that in a 10-minute talk, hearers operate at only 28 per cent efficiency. The longer the talk, the less we understand and the less we listen with our ears and let it enter our minds. Now that could be downright frightening to somebody who preaches for 35-40 minutes! Somebody has described preaching as the fine art of talking in somebody else's sleep. Maybe that is true!

Preachers: adapt to your audience

Being a good communicator is tricky business. We are all busy people with a lot of mental problems that cross our brains as we are sitting in church, and it's hard for a minister to keep our attention. The variety in an audience is vast — there are older people, middle-aged people, young people and children, and people of all kinds of educational backgrounds. All these people want to hear a good sermon. There are certain parts in a sermon which we know are definitely God's Word because God's Word is quoted and interpreted. But when the Word of God is applied, as it should be in a sermon, you find you wonder how you can do that appropriately and interestingly. I'm not going to give the answer to that because I don't know. When I was a pastor at the hospital and spoke to patients, I knew pretty well what people's needs were and I could naturally adapt my sermon to my audience. It's a good thing that a sermon is adapted in such a way that it will fulfil the needs of the particular audience to which you speak. But it is difficult for us as preachers to be sincere, honest and yet at the same time to be impressive and not fall into the error of being boring.

Congregation: don't pre-judge

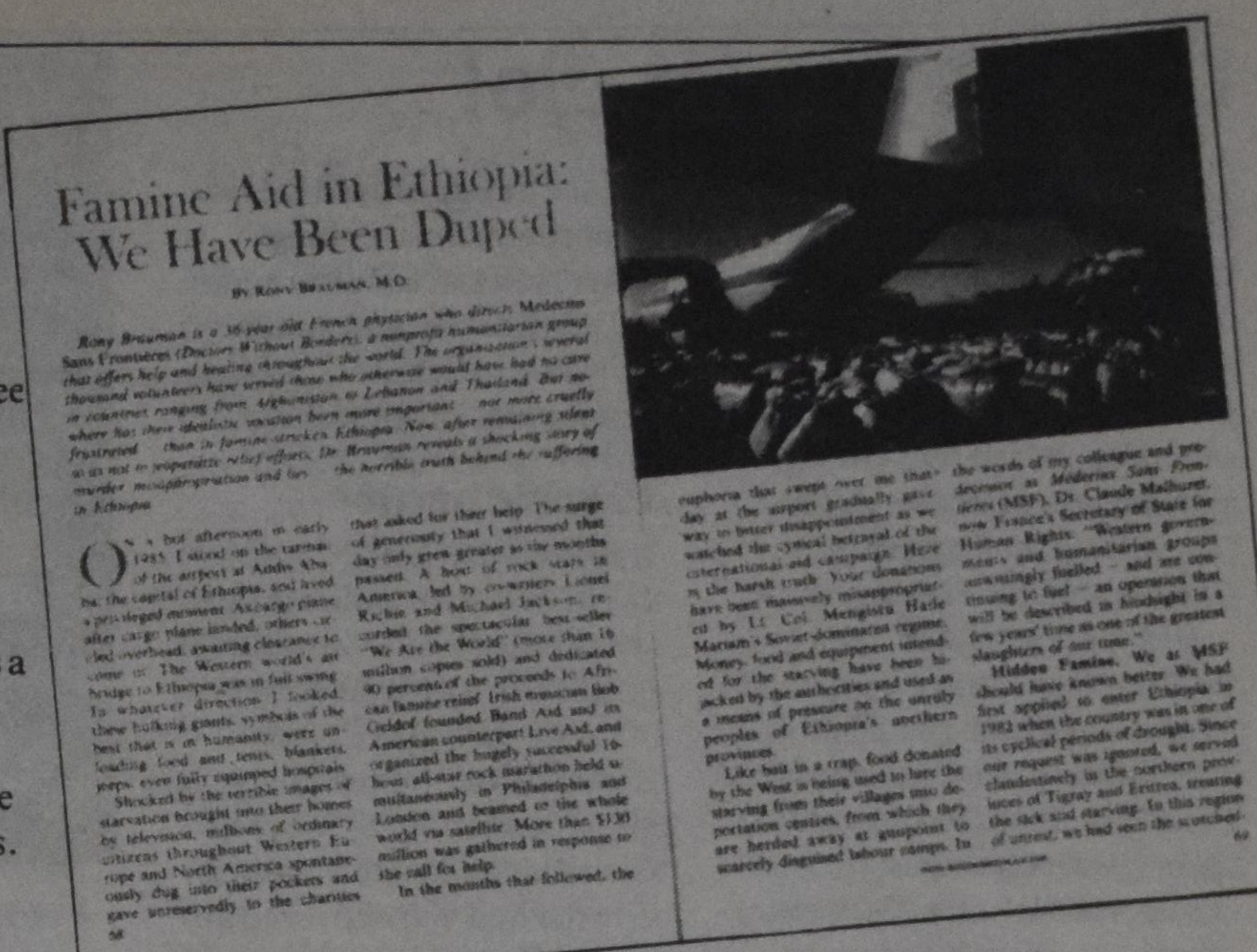
listening to a sermon. First of all, don't consider the
to try this next Sunday. Learn to ask God to speak to you
fact that if the minister preaches on a certain doctrinal theme that it is going to be boring. A lot of people don't like sermons on stewardship. They have a tendency to say they've heard all that before, or that doesn't apply to them, or they really don't care to hear the minister talk about money. There are sermons you may consider to be "boring" when you hear the subject announced. The minister announces that he will be preaching on the Trinity and you may say that this is old stuff. But a good listener believes that they can learn something from every minister — even a seminary student. He or she feels something can be learned from such a person because he has studied this material and he knows what is there and how this passage ought to be interpreted. Naturally, if the sermon is well-illustrated and there are a few fresh insights, and he doesn't say everything in the same way again and again, you will be able to listen. But don't start out with the idea that sermons tend to be dull.

All speakers have faults, and if you focus on the faults such as the peculiarities of speech or gestures that the minister has, you are going to miss some of the best parts of the message. Those who listen well refuse to waste time concentrating on the negative aspects of the message; they are willing to look for the positives. Also, don't waste the time that you have when you are listening to a sermon or speech. Writing down an outline with thoughts that you think are worthwhile is effective. This is a good way to determine how well you can accept the sermon, assimilate it into your life, and use it as a means to help you build up your spiritual life.

When God called Samuel, Samuel answered beautifully: "Speak, Lord, for your servant is listening." It would be good to try this next Sunday. Learn to ask God to speak to you through the message that is brought in your church. You will undoubtedly find that there is something in it that you can gain for yourself as an answer to your prayer and something that builds you up spiritually, edifies you, and encourages you in the Christian life. Learn, then, to pray, "Lord, speak to me and I will hear."

Rev. Heynen is a retired Christian Reformed minister living in Wyoming, Michigan. He was a chaplain for 30 years at Pine Rest Christian Hospital, Grand Rapids, Michigan.

Relief agencies say they were not duped in Ethiopia


Famine Aid in Ethiopia: We Have Been Duped

By Rony Brauman, M.D.

AKRON, PA (EP) — A *Reader's Digest* article titled "Famine Aid in Ethiopia: We Have Been Duped" (Nov. 1986) is "an affrontery to the truth," and "an injustice to the goodwill of the millions of Americans whose generosity saved countless lives," states Peter J. Davies, president of InterAction.

InterAction is an umbrella organization of American-based international relief and development agencies including World Vision, Church World Service, Mennonite Central Committee (MCC), and Lutheran World Relief.

The *Reader's Digest* article cites Ethiopia's Marxist government's abuses of food relief, including using food as a tool in forced resettlement programs, and withholding emergency treatment from the population in rebel-held areas. Author Dr. Rony Brauman notes that Ethiopia is the only country in the region still requiring massive food aid now that the drought has passed, and blames this on the government's program of destroying agricultural resources to starve political opponents.

Making a complex situation simplistic

The article asserts that until late 1984, "the Mengistu government hid the famine from the world." Tim Lind, MCC secretary for Africa program, observes, "The *Reader's Digest* article is just another example of an attempt to make a complex situation look simple. The result is a caricature of the truth. In fact, the Ethiopian government repeatedly called attention to the famine situation in 1983 and early in 1984, but Western governments did not respond until after the public was aroused by the television pictures later in the year."

The *Digest* article also says, "Like bait in a trap, Western donated food is being used to lure the starving from their villages into deportation centres. From there, the people are herded away at gunpoint to barely disguised labour camps."

Davies disagrees. "None of the InterAction agencies were ever involved in any resettlement program," he insists. He points out that the international agencies and U.S. government were "directly responsible for bringing the abuses of the resettlement program to the attention of national and international officials and the world press."

He adds, "While the resettlement program was poorly planned and executed, and did include forced evacuation and separation of families, it has now been suspended, thanks to this international pressure."

Lind says that firsthand reports from Ethiopian church workers and MCC workers living in Ethiopia contradict allegations of "widespread misappropriation of food aid" in the *Reader's Digest* article. He cites reports from MCC workers who saw "tons and tons of grain from Canada and the United States all in excellent condition," and observed food aid being distributed by workers with the Southern Baptist Mission and Philadelphia Christian Missions.

Davies, of InterAct, acknowledges that "events [in Ethiopia] have occurred that can only be condemned by the world community. Yet these should not lead us to infer that the abuses were widespread nor blind us to the tremendous message of hope that emerges from this unfortunate country. Families who last year were barely surviving in refugee camps have returned to their homes and are growing food again. Millions of people, particularly children, are alive today because of the combined efforts of the world community. To infer anything to the contrary is a great disservice."

South African elected World Vision moderator

MISSISSAUGA, Ont. (WVC) — The Rev. Lionel R. Louw of South Africa has been elected Moderator of the World Vision International Council.

The 97-member council, with representatives from more than two dozen nations, meets every three years and is the decision-making body for the humanitarian aid organization.

In his acceptance speech, Louw commented, "The election of a black South African to an office at an international level once more blazes a trail where Christians can demonstrate what it means to rise to the majestic heights of brother- and sister-hood which transcends national boundaries and human criteria for acceptance."

Louw succeeds as moderator the Rev. Roberta Hestenes of the United States who held the position since 1983.

Louw is a lecturer in social work, specializing in community development, at the University of Capetown. An ordained minister in the African Methodist-Episcopal Church, he is chairman of the Western Province Council of Churches and a member of the Executive Committee of the South African Council of Churches. He is also Chairman of the Board of World Vision of Southern Africa.

A graduate of the University of The Western Cape in South Africa, Louw received his Master of Divinity degree at Payne Theological Seminary at Wilberforce University in Ohio, USA. He also received a Master's Degree in social sciences at the University of Cape Town.

"Lionel Louw is a dedicated Christian brother whose counsel and fellowship we consider essential for our continuing work in South Africa," said Bill Newell, Executive Director of World Vision Canada.

World Vision has been active in childcare, relief, development and Christian leadership training in South Africa since 1963.

Vatican robbery fails, but gunmen escape

VATICAN CITY (EP) — Three gunmen fled empty-handed from the Vatican's payroll office September 30 after what police said was the first robbery ever attempted at the Vatican. The incident took place on the Vatican's payday, and a Vatican spokesman said nearly $710,000 in lira was in the Vatican's safe.

Police said the would-be robbers apparently got past Vatican security men and Swiss Guards with fake identification, and mingled among Vatican employees as they arrived for work.

The three men threatened payroll office employees with pistols, but were told that the person with the key to the safe was not in. A clerk pushed a button to alert Vatican security. As security agents rushed to the building, the gunmen fled to their car, drove to the edge of the 106-acre city-state, scaled a stone wall with a rope, and fled toward a busy street, where they escaped.

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Calvinist Contact is planning a special 1986 Christmas issue.

Date of this issue will be **December 5.** It will be mailed to our regular subscribers on **December 2.**

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To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

You, as an individual or family, can help, too, by placing your Christmas message in this issue, or by purchasing additional ad space.

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Nature

Lamprey must die!

(Ministry of Natural Resources) — There's a million stories in the freshwater fisheries of the Great Lakes — and the battle to save the lake trout from extinction against the venerable foes of overfishing and lamprey predation is one that will make its mark in Canada's wildlife history.

It all began in 1829. The Welland Canal was opened, circumventing Niagara Falls and joining Lake Ontario with Lake Erie. It proved an instant success with Canadian commercial lake traffic as an alternative shipping route to the long, arduous Erie Canal.

Over time, the Welland Canal also opened up the Great Lakes to a very undesirable and alien guest — the land locked sea lamprey. This parasitic creature was, until the canal's construction, confined to the waters below Niagara Falls.

Ideal spawning grounds

It was actually almost a century before the first male and female sea lamprey found their way through the Welland Canal locks and into suitable spawning streams. And it was 1921 before the first land locked sea lamprey distinguished from its ocean-going cousins by its smaller size — was discovered in Lake Erie. But less than 20 years later, the sea lamprey had established itself in Lakes Huron and Michigan, where favourable habitat conditions allowed it to proliferate to the point where lamprey populations spilled over into Lake Superior.

These Great Lakes provided the sea lamprey with both a deep water habitat and ideal spawning streams. More importantly, they were replete with the lamprey's favourite prey — the lake trout — onto which the parasite would attach itself.

Lamprey destroyed the lake trout commercial fishing industry in Lake Huron and Lake Michigan, and almost destroyed the entire lake trout populations in both lakes.

Electric barrier indiscriminate

The battle to eradicate the lamprey took on international proportions with the formation of the Great Lakes Fishery Commission. Immediately after its creation in 1956, this Canadian-American commission devised and approved an electrical barrier designed to stop lampreys on their way upstream to spawn.

Unfortunately, while the "weir" was effective at killing lamprey, it was just as effective at killing fish, such as walleye and rainbow trout and even animals, such as beaver and moose. This clearly inappropriate answer to the lamprey problem was also very expensive and hard to maintain.

Lampricide more workable

The lamprey's unusual life cycle proved to be the basis for a new, more workable solution to the dilemma.

A spawning female lamprey can lay up to 200,000 eggs in its sand and gravel streambed nest. Only 10 per cent usually survive, due to natural predation. These young lamprey, or "ammocoetes," leave the nest after about three weeks and drift downstream. When they reach stream banks composed of sand, silt or mud, the ammocoetes burrow their tails into what will be their homes for the next 10 to 11 years.

During that time, ammocoetes live on minute plant and animal material. By their eighth year, they usually develop the rasping tongue and sharp teeth which enable them

Photo: Larousse Encyclopedia of Animal Life

River Lamprey

to attach themselves to their prey. After growing to between 10 and 15 centimetres in length, the sea lamprey swims to the lake draining the stream in which it was born. It returns to its birthplace one year later to breed and die.

Selective kill

In the early 1960s, "lampricide" was introduced, a chemical which was formulated to selectively kill lamprey during their vulnerable ammocoete period.

Today, lampricide is carefully sprayed upstream from known lamprey spawning sites. It then drifts downstream and sinks into the sandy stream banks where ammocoetes are most likely found.

The lampricide is very effective — 90 per cent of the creatures are eradicated in some streams, says Dr. Doug Dodge, supervisor of the Ontario Ministry of Natural Resources' (MNR) environmental dynamics section. But no adverse effects have ever been recorded on the fish, plants or animals in the spraying area.

"Stronger lampricides as well as improved distribution methods have since been developed to stay ahead of lamprey reproduction," Dodge says. "Barrier dams have also been devised to prevent the upstream migration of adult lamprey so that they cannot spawn."

Sonic warfare

(Canadian Scene) — British Columbia fishermen are experimenting with a new weapon to protect their gear and catches from seals and sea lions. Canadian law allows fishermen to shoot these predators, but this doesn't help much.

The new device makes underwater noises so irritating to seals and sea lions that they flee the area. Called the "Acoustic Harassment Device," it was developed by a professor of oceanography at Oregon State University. Tests so far in fishing grounds show the device effectively keeps the predators away for a considerable time. This is great news for the fishermen.

The lake trout must live!

(Ministry of Natural Resources) — The introduction of lampricide coincided with the first trout restocking efforts by the Ministry of Natural Resources.

Research toward a Great Lakes restocking plan had demonstrated that a hybrid trout would mature faster and spawn earlier than pure lake trout, thereby giving the fish population a chance to hold its own against lamprey predation. After 10 years of study, the splake was introduced to the Great Lakes.

Eight-hundred-thousand of these half lake trout, half brook trout were stocked in Georgian Bay every year for eight years.

Splake unpopular

Then, in 1977, unsatisfactory results and adverse public opinion brought the splake program to a halt.

Criticisms of the program ranged from the splake's alleged inability to reproduce naturally to its apparent lack of popularity among anglers to condemnations for spending tax money on a project which was perceived as ineffective.

"Opinions are divided as to why the splake experiment did not succeed," says John Byrne, supervisor of MNR's fish culture section. "Some experts believe that diseases in the hatchery were at fault. But others are more convinced that the brook trout genes in splake caused the fish to mature too quickly, causing an early death."

More lake than brook

What followed was an intensive re-examination of the program. Two years after shelving its splake restocking project, MNR was ready to try again with the lake trout backcross, a hybrid that is about 75 per cent lake trout and 25 per cent brook trout selected to resolve the earlier problems.

Nearly one-million of these fish have been planted in Georgian Bay every year since 1979, and the results of this project have been much more encouraging than the earlier experiments with the splake.

"For one thing, they are living longer," says Stan Munroe, MNR's Lake Huron fisheries co-ordinator. "We have caught backcross that are six or seven years old and weigh over seven kilograms."

But the best indication that the backcross experiment may be a success is the fact that naturally reproduced backcross fry have been discovered near Owen Sound for the last two consecutive years.

Although only 14 of the backcross fry were seen in 1986, and only three in 1985, researchers are cautiously optimistic.

"To find these fry, which are only two centimetres long, in the immensity of Georgian Bay, is a significant discovery," Munroe says.

Photo: Ministry of Natural Resources

Angler near Owen Sound, Ontario, with a lake trout backcross

After nearly 25 years of study, experimentation, and false starts, actual proof now exists that a man-made hybrid of lake trout can reproduce in the wild.

Solutions not easy

Despite the efforts to both restock the Great Lakes with a lake trout hybrid and to control the sea lamprey population, the problem still won't easily be solved. Recent evidence indicates that the lamprey population is actually increasing in the St. Marys River. Lamprey breeding conditions are so ideal that completely eradicating the creature from this river would be a very expensive proposition.

Solutions don't come easily in the world of fisheries research. The lake trout saga is a case in point. But persevering souls like those involved in bringing back the lake trout will ensure that the search continues for new and innovative approaches to rebuilding and stabilizing depleted fish populations in our waterways.

See page 16 for advertising deadlines!

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Education

Shapiro, one year later (4)

The commission's key recommendations

Harry Fernhout

This is the fourth in a series of articles designed to foster reflection and discussion concerning the report of the Commission on Private Schools in Ontario, commonly referred to as the "Shapiro Report."

The dilemma and ...

In last week's article we noted that, in weighing the main arguments for and against independent school funding, Shapiro was faced with two persuasive but conflicting sets of arguments.

The dilemma facing Shapiro was:

How to offer advice to the government ... that would on the one hand increase parental choice and address the problems of discrimination while at the same time not only maintain but enhance ... in the name of both social cohesion and the equality of educational opportunity — the integrity of the province's public schools.

In this article we will consider how Shapiro's specific recommendations concerning support for independent schools are designed to resolve this dilemma.

... a clue to the solution

Before introducing these recommendations, Shapiro reaffirms his primary commitment to the public school system in very sharp terms. He asserts that while independent schools have a right to exist, they do not have a *right* to funding equal to that provided for public schools. Public schools are truly *public;* they serve the needs and interests of society as a whole, they are open to all, and they are accountable to trustees elected by the public. Their public character places these schools in a "distinctive position" in relation to independent schools, giving them a more direct claim on the public purse. In fact, says Shapiro, such schools "entirely fulfil the province's basic obligation to provide elementary and secondary schooling for its young." In other words, the government could slam the door on demands for independent school funding without violating anyone's rights and without abusing its educational mandate.

In the next breath, however, Shapiro acknowledges that Ontario's independent schools not only contribute to educational diversity, but also serve "some public purpose" by educating a small but significant portion of the province's children. In recognition of this contribution, these schools merit some support.

To Christian and other supporters of independent schools, this way of looking at the issue is disturbing. Shapiro creates the impression that independent schools occupy a second rank, at least in terms of the "public purpose."

This approach does not provide a very solid basis for independent school funding. The government may decide to *give* such funding, but independent schools have no inherent basis on which to *claim* funding, except for the fact, also recognized by Shapiro, that the present educational system unfairly favours Roman Catholics.

Shapiro's strong reaffirmation of his public school bias indicates that one side of the dilemma he faces weighs on him more heavily than the other. While he recognizes the validity of some arguments in favour of independent school funding, he judges them in terms of his commitment to the priority of public schools. The solution to the dilemma, then, involves an effort to make room within the public school framework for the legitimate claims of independent schools.

Photo: *Toronto Star*

Dr. Bernard Shapiro

Associated school model

Shapiro's first set of recommendations concerning independent school funding deal with what he calls "programs of limited support." He suggests, for example, that independent schools should receive direct grants to cover the costs of learning materials, and that public or separate school boards receive grants to allow them to provide transportation for independent school students. These proposals, while very helpful, are really quite peripheral. They represent an initial tip of the hat to the needs and contributions of independent schools. But the "programs of limited support" do not constitute the heart of the commission's effort to deal with the issues at hand.

In a real sense, Shapiro's whole effort to resolve the dilemma facing him is concentrated in his recommendations concerning "associated schools." Shapiro notes that across Ontario a variety of independent schools have worked out creative co-operative arrangements with local school boards concerning the use of buildings and other resources. The associated school idea builds on this "model of negotiation" and greatly expands it.

Shapiro recommends that an associated school be defined in law as an independent school which has come to an agreement with a local school board to operate in association with that board. An associated school would receive provincial funding via the local school board. The province would give the local school board the full provincial per-pupil operating grant, and the local board would pass at least 75 per cent of the grant on to the associated independent school. A minimum of 15 per cent of the grant would be designated for the local board's administrative and other costs.

Of course, an independent school would have to meet certain criteria to be eligible to become an associated school. Among other criteria, Shapiro suggests that such a school must: 1) offer satisfactory instruction (as defined by the commission in another recommendation); 2) employ Ontario certified teachers; 3) charge no tuition; 4) have a relatively open admission policy; 5) operate as a non-profit organization; and 6) be operated by a board at least half of which is composed of parents with children in the school.

This board of directors of the independent-associated school would retain significant power in Shapiro's model. It would be responsible for raising funds for capital expenses and special programs, and for purchasing or renting property. More importantly, the directors of the associated-independent school would have the power to design and implement curriculum (in the framework of "satisfactory instruction"), hire and supervise staff, set enrolment levels, and "provide a religious base for school programs." The role of the local public or separate school board in this arrangement would, as Shapiro envisions it, be largely administrative.

Ingenious solution

The associated school model represents an ingenious way of handling the question of independent school funding. Because it is such a novel idea, Shapiro's proposal immediately raises a whole host of questions and concerns. But before we move on to consider its pros and cons, it is important to grasp what this model means to its author. In Shapiro's judgment, the associated school model provides the key to resolving his dilemma. To show this, we can highlight four features of the model which are very attractive to Shapiro. First, the associated school idea would potentially stimulate dialogue between the public and independent school sectors. Shapiro seems to feel that if Ontario must have a non-unified school system, then at least it should be organized in a way that invites interaction and, hopefully, tolerance among people with differing ideas about education.

Second, the associated school model maintains the link which Shapiro sees between public funding and public accountability. If an independent school shows a willingness to be publicly accountable, for example, by agreeing to certain criteria of "satisfactory instruction" and by having an open admission policy, then that school is entitled to a greater measure of funding than a school which is unwilling to make these matters part of a public agreement.

For Shapiro, public accountability does not necessarily mean public *control*, however. His model suggests that decision-making power in areas such as curriculum planning and religious basis remains with the trustees of the independent-associated school. "Public accountability" means a willingness to deal with important educational matters in the context of a formal link to an existing public board of education, but without yielding control to that board.

A third crucial feature of the associated model is that, as far as Shapiro is concerned, it offers a way of dealing with the problem of discrimination against non-Roman Catholics. The model opens up a channel for independent schools to receive some of the benefits currently enjoyed by Catholic schools. If some independent schools decide not to pursue this option, then that is *their* choice. But since the model creates the possibility of association, the discriminatory barrier is removed in principle.

Safeguarding the public system

The fourth and most important feature of the model is that it promises public accountability and an end to discrimination while maintaining the integrity of the all-important public school system. Shapiro's model allows independent schools to attach to the existing educational system without essentially changing that system. Independent schools can only get access to substantial public funding through a "substantive association" with a local area school board. As a result, whatever benefits flow from a flourishing independent school section will not be entirely separate from the public system. And the public system will be involved in giving leadership in this new initiative.

In a nutshell, Shapiro believes that his associated school model satisfies the legitimate claims expressed by independent school supporters while at the same time maintaining the special status of the public schools as "public interest" schools. The associated school model does not elevate independent schools to equal status. As Shapiro puts it, the basis of the proposal is "not equality, but equity." The associated model opens up the possibility of parental choice and addresses the problem of discrimination. But it does so while carefully guarding the public system, and creating a situation which can help prevent fragmentation and isolation by stimulating tolerant dialogue.

In the fifth and concluding article we will examine some responses to Shapiro's recommendations in Christian school circles, and suggest some orientation points for further discussion and reflection.

Dr. Fernhout is Senior Member in Philosophy of Education at the Institute for Christian Studies, Toronto, Ontario.

Feature

William Tyndale (1491-1536)

English reformer and Bible translator

John H. Martens

In the last decades of the 15th century momentous happenings stirred the imagination of mankind — from the discovery of the New World to the fall of Granada and last Moslem stronghold in Spain to Christian armies.

The rediscovery of the classics and the concomitant interest in the study of the Greek and Latin languages resulted in a critical stance against the Catholic Church. Its dogmas, doctrines and teachings could not stand up against the words of scripture or find basis therein.

In Germany in 1517, Martin Luther inaugurated the German Reformation — basically a return to the Bible as a guide for religion and spiritual life. He was followed by Huldreich Zwingli in Switzerland and John Calvin in France and Geneva.

Reformation resurgence in England

However in England it seemed that the Reformatory spirit had been laid to rest or was at least dormant, after the activities of John Wycliffe and the upheaval occasioned by the Lollards in the previous century and the more or less successful suppression of heretical tendencies. Its slumber was only illusory. A mighty figure arose on the English scene. William Tyndale.

He was born in 1491, the son of a peasant and early displayed a gift for writing and language study. In 1506, at the age of 15, he entered Oxford University. There, in the words of one biographer, "by long continuance he grew up and increased as well in the knowledge of tongues and other liberal arts, as especially in the knowledge of the scriptures where unto his mind was singularly addicted."

William remained in Oxford till 1519 and then moved on to Cambridge. In Oxford there was not much left for him to learn. At Cambridge the authorities had just introduced a program of Greek studies as part of the regular university curriculum, no doubt owing to the influence of Erasmus. In Cambridge, Tyndale found himself in a more congenial atmosphere than he had experienced at Oxford.

Gradual departure from Roman Catholicism

At Cambridge he also became an adherent of Luther and Protestant thought. It is difficult to pinpoint when Tyndale began to turn away from Roman Catholicism. In 1515 he was ordained a priest (while still at Oxford) and in Cambridge he initially seemed to have adopted more or less a "wait-and-see attitude" regarding the current religious controversies fueled by the fiercely burning fires of Martin Luther.

Tyndale's devotion was centred on the study of scriptures in order to translate them into his own mother tongue. We also know that he was shocked by the pomp and glory surrounding a visit by Cardinal Wolseley to Cambridge in 1520. Tyndale was not a man to hold his tongue. Likely, to prevent difficulties, he left Cambridge to become a tutor or schoolmaster to the children of a knight in Gloucestershire.

Around the table of this knight many abbots and clergymen of the neighbourhood regularly gathered. Tyndale did not hesitate to berate them for what he called their "superstitions." Soon the hospitable and affable knight was presiding over an empty table. His clerical friends stayed away, for in the words of another biographer, "they preferred to forbear Master Welch's [the knight] good cheer than have the sour source therewith — that is Master Tyndale's company."

Struggles to translate Bible

Tyndale realized it was time to move on and proceeded to London, where he hoped to be able to translate the Bible under the protection of Bishop Cuthbert Tunstall. However he received a rebuff at the hands of the prelate and his hopes were dashed.

William remained in London for almost a year, and became more convinced that there was no place for him to complete his translation in England. He was fully persuaded, in view of the worldliness of the church, that renewal and change were imperative. He resolved to depart for Germany to visit the great Dr. Martinus who had translated the Bible into German (1521-1534). No fewer than 377 editions of Luther's Bible appeared before his death in 1546.

In the spring of 1524 Tyndale arrived in Hamburg. He then took the road to Wittenberg where he sat at the feet of Luther for 10 months (have registered at the local university under the name of Gulielmus Daltici Ex Anglia).

Wittenberg was far from the coast and did not allow for easy communication with England where Tyndale was planning to introduce his translated English Bible, the *New Testament* which was rapidly nearing completion. Accompanied by a secretary he moved to Cologne, a city on the Rhine and having considerable trade connections with England.

Pursued by enemies

There a printer was found who printed the *New Testament*. With never-sleeping vigilance, his Roman Catholic enemies discovered that 3,000 copies of the *New Testament* were to be conveyed to England as soon as they were completed.

Tyndale and his secretary barely escaped with the printed sheets to Worms — then a Lutheran stronghold. The following year, 1526, 3,000 copies of Tyndale's *New Testament* rolled from the press in Worms where five years earlier Luther had faced the hostility of church and Emperor.

A few copies reached England in May, 1526 and that fall distribution was widespread. Bishop Tunstall was of the opinion — wholly in line with official Catholic thinking — that the Bible should not become the common property of the laity. The bishop and his colleagues did not reckon with the increasing perfection of the printing press which brought cheap literature within nearly everyone's reach.

The bishop gave orders to buy up the "dangerous" *New Testament* but this only resulted in Tyndale's having money to print more copies. In the next three years six editions were published totalling 18,000 copies. Due to the effectiveness of the opposition only two copies are known to survive, one in the Baptist College in Bristol (see illustration), the other in the library of St. Paul's, London.

More work was to be done. The *Old Testament* needed translation. Tyndale set to work with a vengeance. In 1530 the Pentateuch (or five books of Moses) were published. Tyndale translated to the end of Chronicles; other authorities say he also

Tyndale will release condensed, chronological Bible

CAROL STREAM, Ill. (EP) — Tyndale House Publishers will soon release a chronologically-organized version of *The Living Bible* paraphrase titled *The Story: From Adam to Armageddon.*

The new book is being produced because of "evangelical concern that people understand the Word of God," said Kenneth Taylor, founder of Tyndale House.

"There is still a large audience which is one step away from reading *The Living Bible* because it is too massive and too heavy."

The chronological Bible will condense the biblical text by shortening some books, dropping others, combining gospels, and dropping Paul's letters into the Book of Acts.

Ted Miller, originator of *The Story*, told *Christianity Today* magazine that he believed the Bible "would be a more interesting and readable book if it were reduced to its more significant events and ... if the whole drama of human life were put together in a coherent way." He said *The Story* retains "main teachings of the Bible."

Taylor said there was initial reluctance to publish the shortened version of the scriptures. "We thought people would wonder, 'Who are we to judge the most important parts of scripture?)' But then we decided that it was far better that they have a general feel of scripture than not have it at all."

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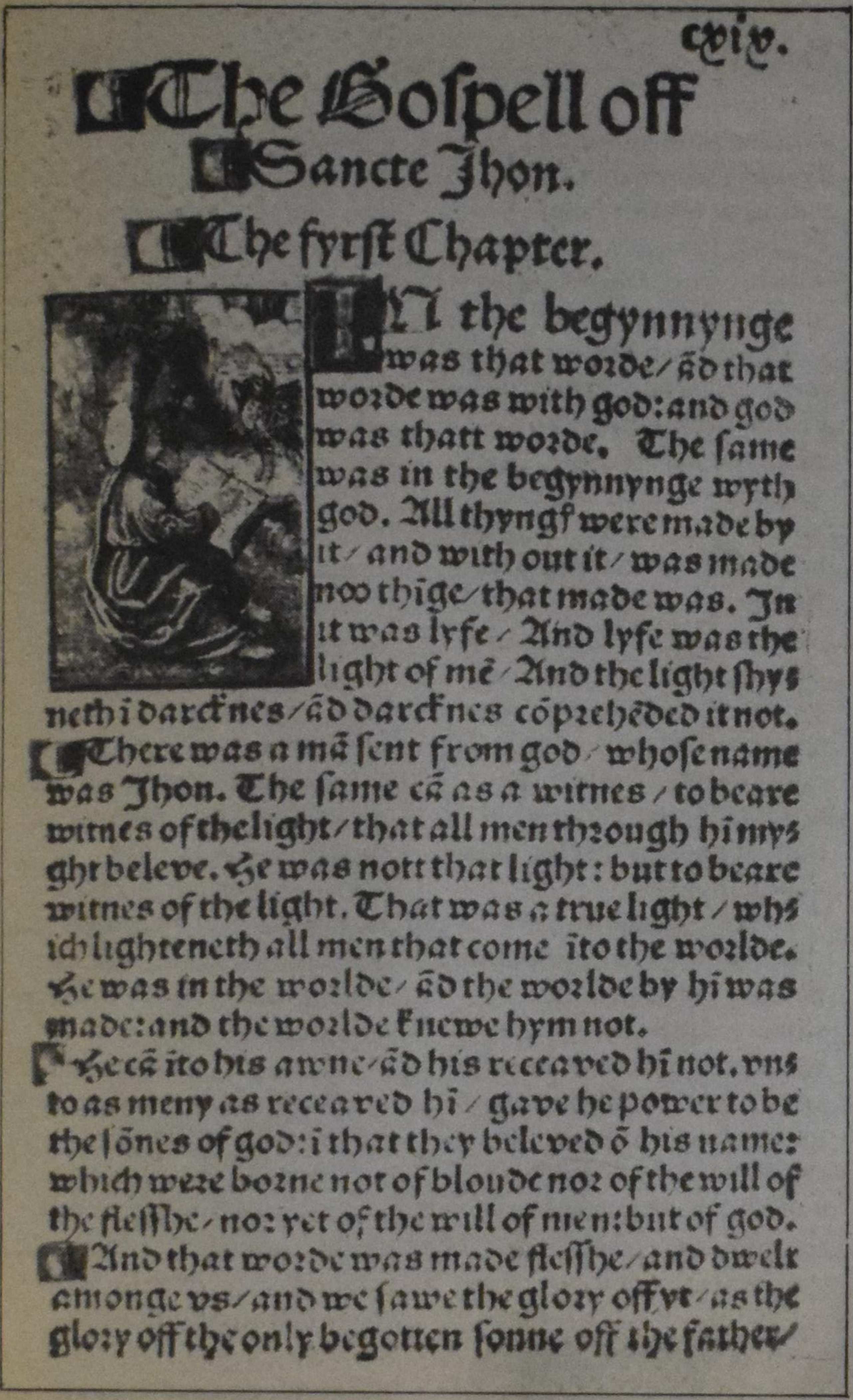

cxiv.
The Gospell off Sancte Jhon.
The fyrst Chapter.
In the begynnynge was that worde/ ãd that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngf were made by it/ and with out it/ was made noo thige/ that made was. In it was lyfe/ And lyfe was the light of mẽ/ And the light shyneth ĩ darcknes/ ãd darcknes cõprehẽded it not.
There was a mã sent from god/ whose name was Jhon. The same cã as a witnes/ to beare witnes of the light/ that all men through hĩ myght beleve. He was nott that light: but to beare witnes of the light. That was a true light/ which lighteneth all men that come ĩto the worlde. He was in the worlde/ ãd the worlde by hĩ was made: and the worlde knewe hym not.
He cã ĩto his awne/ ãd his receaved hĩ not. vnto as meny as receaved hĩ/ gave he power to be the sõnes of god: ĩ that they beleved õ his name: which were borne not of bloude nor of the will of the fleshe/ nor yet of the will of men: but of god.
And that worde was made fleshe/ and dwelt amonge vs/ and we sawe the glory off yt/ as the glory off the only begotten sonne off the father/

translated Ezra and Nehemia, while there is unanimity as to his role in translating the book Jonah.

Arrest and death

In 1535, Tyndale was in Antwerp. Through treason he was arrested and thrown into prison in the castle of Vilvoorde, a few miles from Brussels. This notorious dungeon apparently served as a central high-security jail where Charles V kept his political opponents locked up with religious subversives like Tyndale.

On October 6, 1536, William Tyndale was led out in the courtyard of the castle and strangled; his body was burned and his last cry was: "Lord, open the King of England's eyes."

Eventually, the Bible was permitted in England. The King James (or authorized version) dates from 1611. It is 90 per cent based upon Tyndale's translation.

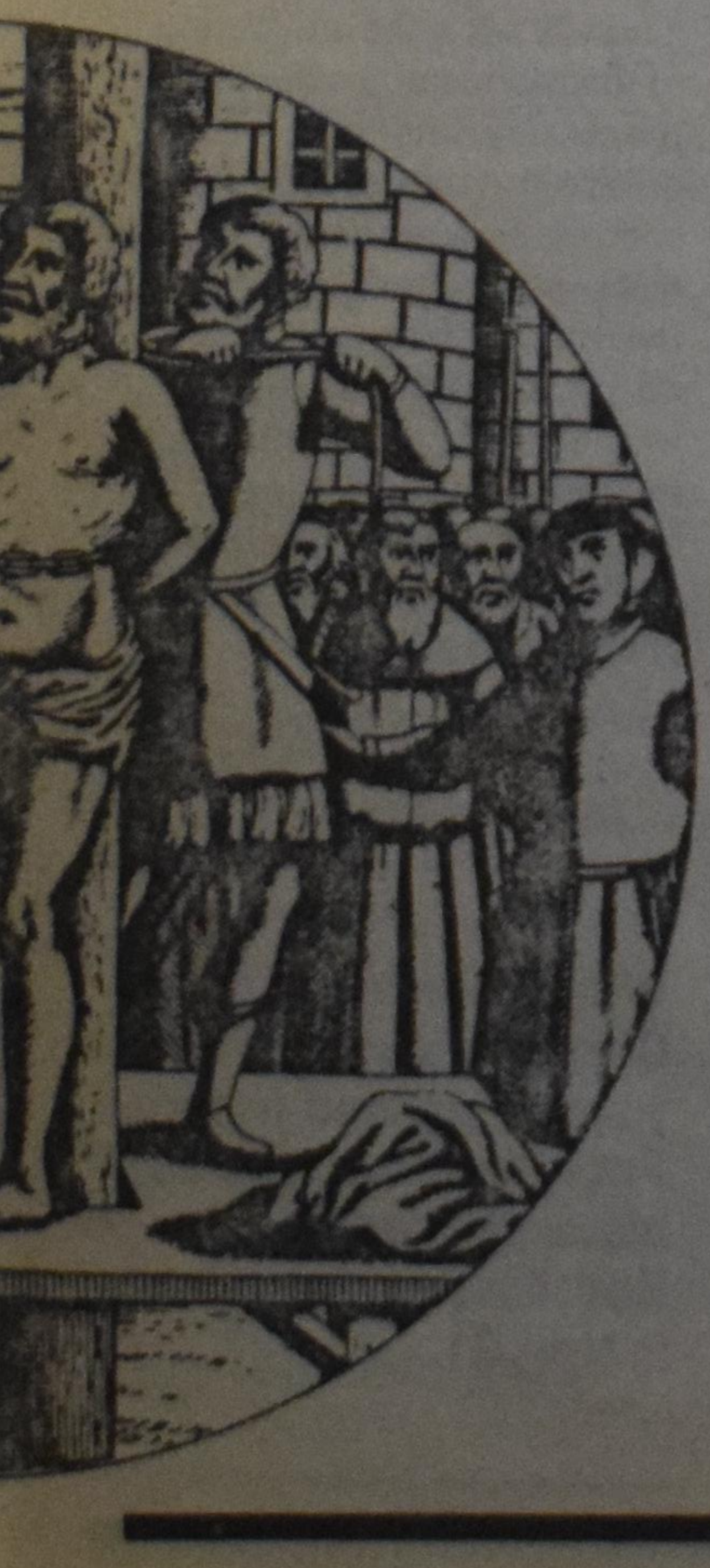
J.A. Froude (1818-1894) an eminent English historian, characterizes Tyndale as "a peculiar genius, which breathes through the English Bible."

William Tyndale, though, considered himself "to be speechless and rude, dull and slow-witted" and claimed that "God hath made me evil, favoured in this world and without grace in the sight of man."

Yet this self-belittling man has for over 400 years exercised a supreme influence upon the spiritual life of the English-speaking world and the development of English prose. Wherever English traders, colonists and administrators went there the English Bible was to be found.

The fact that the Bible is still the hottest item on the modern literary market is the greatest tribute we can bring to William Tyndale.

John Mariens is a historian and free-lance writer living in Listowel, Ontario.



The ninety-nine ... and one (a true story)

Herb Vissers

On a Sunday morning in the early spring of 1956, the minister called us after the worship service and said, "There is an old gentleman here who wants to speak to someone who is Dutch." At once we saw the man, tall, poorly clothed, shy, hiding himself in a corner. When I walked up to him, I had the feeling he was not a stranger, although I had never met him before. Imagine the surprise to us when he introduced himself as Jerry Rosedale. When I looked at him closer I could recognize the features of his children reflected in his eyes.

During the first World War he had been a fisherman who owned a small boat. The fishing was good, the price of the catches high and the demand for fish during the war great. From his profits he bought a bigger ship and after a few years he was a wealthy ship-owner, while skippers ran his boats and did the fishing.

Becoming a big man in those post-war years was one thing, handling the big money was another. He began to live like a king, went to the big city to live the good life, neglecting his business. Repair and maintenance bills were not being paid and it didn't take very long to find out he was bankrupt. Adding to this tragedy was the fact that he left his wife and children. He disappeared out of their lives, leaving for North America with the last of his pennies. A few years later his wife died of grief and sorrow, leaving behind their nine children.

In 1930, when I moved into the Dutch city which was Jerry's hometown, I got to know his children via my girlfriend. They belonged to the Gereformeerde Kerk (Christian Reformed Church), went together to catechism, young people's society and were friends. After their mother had passed away, these children had decided to stay together, the older ones taking care of the younger ones. When we left for Canada in 1951, several were already married and had families with whom we were all acquainted.

******

Then we met Jerry on this particular Sunday morning. We invited him for coffee to our home and he gladly accepted. We didn't mention to him what we knew or that we recognized him. Very informally we talked together about his past jobs, where he had lived, and so on. It was all very casual because we wanted him to come out of his shell, so to speak. We drove him home asking him to come again to church and visit us.

We would be glad to see this man again, and at home we prayed together for him and his family. A few weeks later he showed up again, and during our visit he told us he originally came from Holland too. He mentioned the name of his hometown. Maybe he was surprised when we told him we had lived there too, because it stopped him from asking any more questions.

The next time, however, he asked us about several business people and persons which we knew very well, but no questions about his family. After that he didn't show up for months. But then we met him in the Central Mission Hall where our church evangelized among the people on Skid Row. At one of these meetings he asked us if we knew where any of his children were and we gave him a few addresses. However, there was no sign of any commitment on his part. Then we lost track of him and no one could give us any information about his whereabouts.

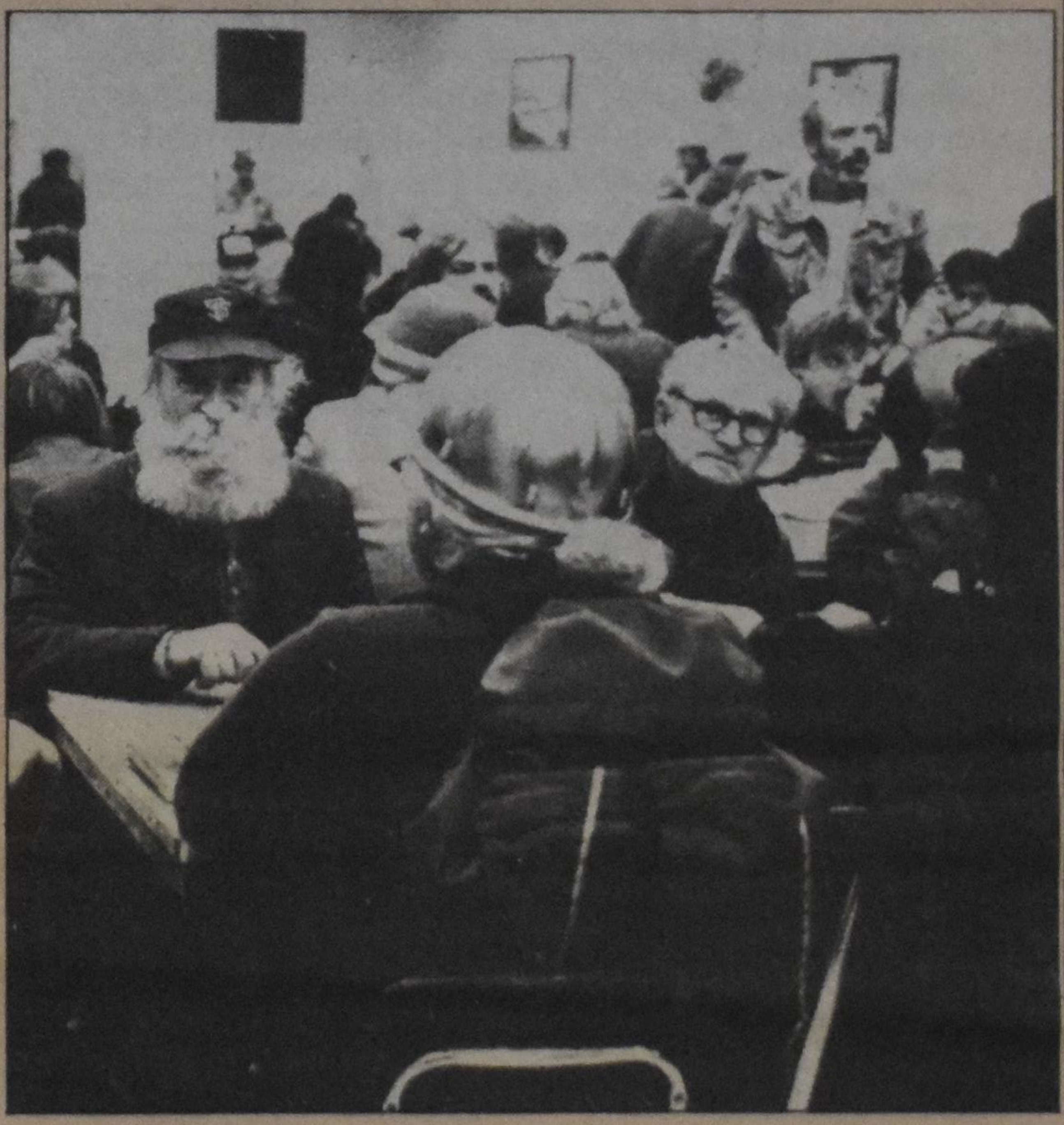
******

Months later we received a letter from one of his children telling us their father was in the General Hospital in Vancouver. Would we please take care of him?

We will never forget that moment we walked into his room in the old hospital annex. His whole face lit up when he saw us, and with shining eyes he welcomed us. He had been there for two months already, suffering from a broken hip. Then he told us how he had begun to write to his children, that he had gone to Holland where his children had received him in a Christian spirit and love and how he was reconciled with them. He had to come back to Canada to make plans to return to Holland for good, but he had landed in the hospital instead.

We visited him regularly and talked to him about God's grace and forgiveness in Jesus our Saviour. On his nighttable were the letters of his children which he wanted us to read and an old Dutch Bible. He told us about the comfort of reading it and finally the words came out: "The hour is late, but I found the Lord."

After that visit his physical condition went downhill and he knew he would not see his children on earth again. Finally he went into a coma, his life slowly ebbing away. From the family in Holland we got the news their father had passed away, and I was authorized by them to take care of the funeral arrangements.



"... we met Jerry in the Central Mission Hall where our church evangelized among the people on Skid Row."

With no relatives, no friends here in Vancouver, and my wife being in Holland at the time, I asked the minister of our church if he would accompany us. We stood at the open grave, the three of us; the minister, the undertaker and I, and recited the Apostles' Creed together.

We knew the angels in heaven joined in when we said:

I believe in the communion of saints,
The forgiveness of sins.
The resurrection of the body,
And the life everlasting.
and that they sang the angels' song:
Hallelujah!
Praise the Saviour!
A sinner came home!

Herb Vissers lives in Abbotsford, B.C. He first published his story in The Communicator, a newsletter for the Abbotsford Christian Reformed Churches.

Society

A sobering experience for a budding lawyer

Edward John Vanderkloet

During exams last spring, I wondered how much a year of law school had changed me. I recalled legal theory lectures warning us of the narrow perspective of a legal mind. Would such tunnel vision distort my perception of the real world? In other words, would I automatically reduce my experiences to material facts and legal issues? A few weeks into the summer I had an occasion to consider this again.

One evening I was visiting some friends. I had brought the beer and my first sip didn't taste very good. This was a strange brew. In fact, the taste stopped me cold. (Can you guess the brand?) I examined the bottle and to my dismay found three crushed beer caps inside. Well, actually I wasn't that dismayed. I could think of worse things to find in my drink.

''All right!'' my friend said, ''We should be able to get a whole case for this.''

''What do you mean?'' I responded, ''I should be able to get a whole case for this.'' We decided that it was better to complain to the brewery than to the beer store.

Just a hoser

The next morning I called the Molson's complaint department and told them my ''dismaying'' story. ''Would you be a satisfied customer if we sent you a voucher for a case of 24?'' the woman asked. ''Uh — sure,'' I said, surprised at how easy that had been.

Afterwards I wondered whether I had done the right thing and I considered the legal issues. Contract damages would only have given me the cost of one bottle of beer and there was no harm sustained to support a negligence claim. Anyway, it was too late now since I had settled out of court. What I really should have done was haggle for more. I wasn't a very tough bargainer. Acknowledging this was a little sobering.

Looking back, I realized that I had compared my experience to Bob and Doug MacKenzie's. (I hadn't acted much differently either) But I wished I had seen the similarity to *Donaghue v. Stevenson* first.* That's what one would expect from someone who had just studied tort law. I had thought of myself as a lawyer (whatever that means) but it seemed I was just a hoser. That wasn't sobering (it wouldn't be when it involves beer). It was humiliating!

A horrified spectator

A few days later I was driving along a fairly major, four-lane street when a little boy of about five years darted out into the traffic. The car ahead of me swerved sharply to avoid running him over, but not sharply enough to avoid hitting him. The boy cartwheeled back towards the curb. It was the most unnatural motion I've ever seen a human body go through. When he landed, he dragged himself onto the grass with his arms. He looked like an animal that had been hit.

This time I really *was* dismayed. The horror that this kid might die and the helplessness I felt were terrible. There were several other witnesses. Someone had already run into a house to call an ambulance. Another person, who seemed to know a lot more than I did, was examining the boy's injuries. In minutes there was quite a crowd and quite a traffic jam. I decided not to hang around, though I didn't feel that leaving was the right thing to do either.

I left feeling guilty and shocked. It was a while before I got over that experience. I wondered how it would have been if he had run out a second later. Then it would have been me trying to swerve, except that the big truck I was driving wouldn't have responded as quickly and ....

Later, I asked myself about the various liabilities and duties of care. But I didn't get any satisfaction out of this. I thought again about the shortcomings of a legal perspective both in this experience and in the previous one.

I concluded that it isn't that legal issue analysis is necessarily unrewarding. But it is unsatisfying when it supercedes an appreciation of the comedy and drama of real life.

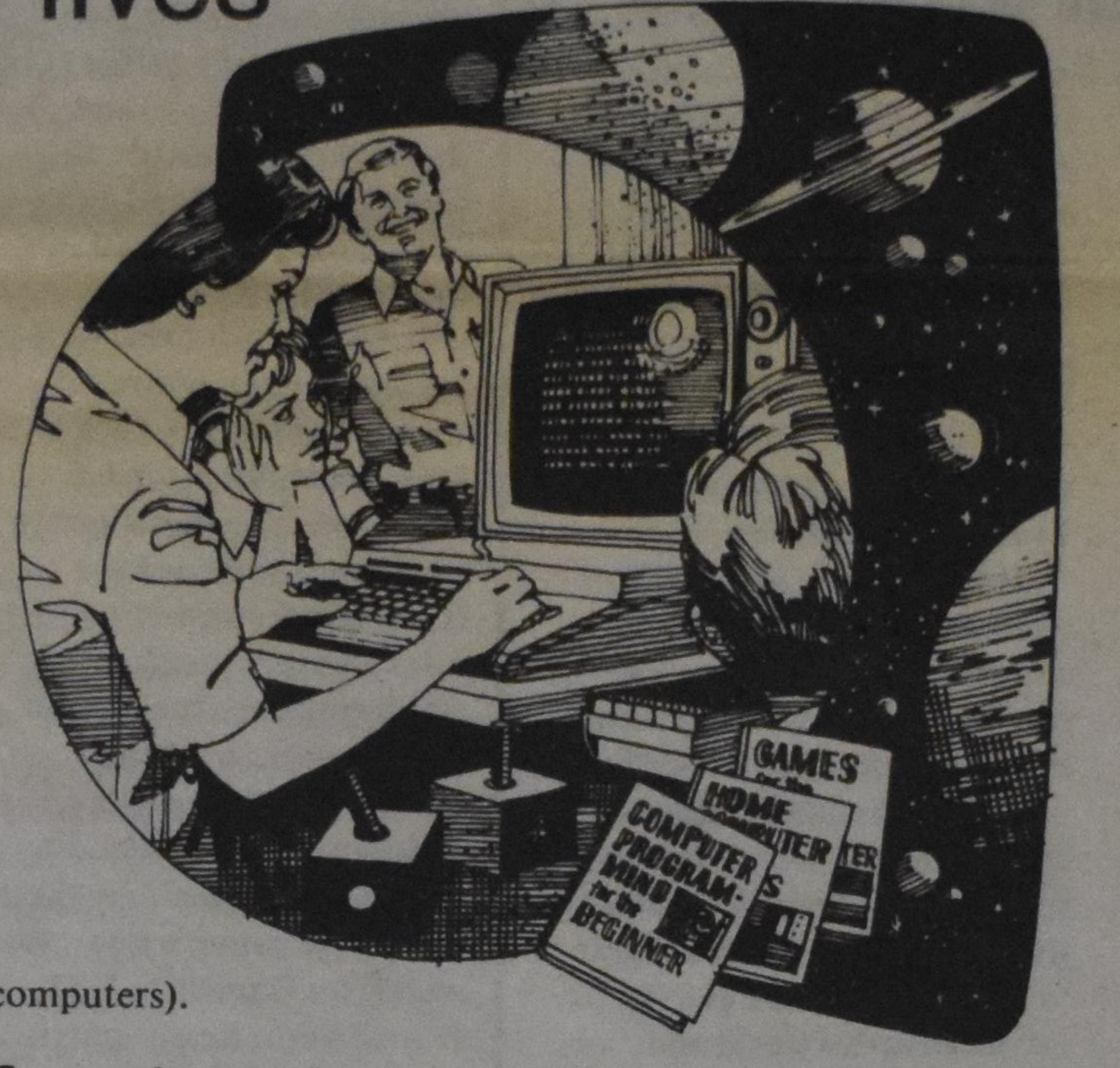
** Donaghue v. Stevenson is the most famous tort case and the basis of modern negligence law. A woman got sick when she drank a bottle of ginger beer that had a snail in it. She sued the company for damages and won.*

Ed J. Vanderkloet is in second year law at the University of Western Ontario.

Computers invade our lives

Stan de Jong

TORONTO, Ont. — Last summer, my son worked for a landscaping firm to earn some money for college. Each morning he and his fellow workers would briefly meet with the owners to discuss the plans for the day. Each would be handed a computer printout, showing exact details of the location and nature of each job to be done. Back in 1953, I too worked in landscaping. It was different then. My boss would just tell me to get the heck over there and mow that lawn ....



Many of us have felt the impact of computers on our lives. Rapid changes are taking place and computers are more and more becoming an integral part of the fabric of everyday life for many Canadians.

In 1981, five years ago, over 145,000 Canadians were working in ''computers'' — the systems analysts and computer programmers, the equipment operators and their supervisors — a three-fold increase from a decade earlier. According to Toronto analyst Woods Gordon, in 1986 around 1.3-million Canadians will be using computers in the workplace.

Computer literacy

Canadian children, unlike most of their parents, are now growing up computer literate. In 1985, there were about 80,000 microcomputers in Canadian schools, more than twice as many as in 1982.

The goal of many provinces is to integrate computers into existing curriculum, to use them not only for traditional applications in mathematics and business, but to enhance the creative process in writing, composing, and in other expressions of original thought.

As children enter the workforce, more often than not they will find out that computer literacy is not only desirable but indispensable.

In small and large businesses alike, the use of micro-computers is growing steadily. By the end of 1986 around 450,000 personal computers will be in use in Canadian businesses and government offices. User surveys among Canadian companies show that, on average, each office computer has three users (at the *Calvinist Contact* office there are six users for three computers).

Computers as toys

Penetration of all types of home computers, including computer games, is estimated at seven per cent, or about 650,000 Canadian households. Among households with incomes of more than $25,000 penetration is considerably higher — about 13 per cent.

Industry insiders, however, believe that ''toys'' account for most of this penetration and that the penetration of bonafide personal computers is probably around two per cent of all households, many of these being used by professionals, such as doctors, lawyers, financial analysts, engineers, consultants and writers.

The revolution continues

The spread of computers and communication links has created a technological infrastructure which is providing opportunities for Canadian suppliers. The explosion in the number of data-bases accessible to any user with a computer terminal has revolutionized the way doctors, lawyers and researchers gather and analyse information.

This infrastructure, according to Woods Gordon, is still not fully developed and will have to become even more widespread before opportunities such as electronic mail, home banking and shopping can become commonplace.

More than two-thirds of Canadian businesses still do not have micro-computers and 93 per cent of Canadian households are without. Canada, as well as the rest of the world, is still in the *primary phase* of the computer revolution.

The *second phase* calls for higher computer penetration. This will allow the integration of management, production, purchasing, billing, collections, treasury, financial control, banking and marketing systems both within the firm and externally. The *third phase* will add artificial intelligence to aid or automate selected decision making, reducing the role of intuition and experience for managers and workers alike.

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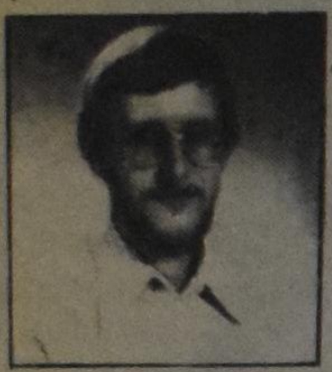
Family



MEDIA SCAN

Are you a "Couch Potato?"

Henry Knoop

Do you love to watch TV? Do you get annoyed when you read articles and columns in newspapers (such as this one) that strongly suggest limiting television viewing? Would you rather relax on your couch and view the tube after work instead of putting the kids to bed, hiking off to yet another meeting, reading boring editorials, or talking to your spouse? Does it bother you when you get nagged about your favourite activity?

Well, good news! The *Globe and Mail* reported in an article this spring that an organization exists just for you. They are called the "Couch Potatoes" and by joining them you can become an official "tuber." According to *The Globe* article, the seed was planted a decade ago when a friend of U.S. illustrator Bob Armstrong had a revelation during a station break — instead of feeling guilty about a little innocent TV worship, why not form a club that glorifies the practice of transcendental vegetation?

Since that time more than 200 Couch Potato lodges have formed with Canada claiming over 100 official members! For $5 U.S., budding Couch Potatoes receive an envelope stuffed with potato paraphernalia and an official lodge charter. Chapters include the Lounge Rangers, the Frito Layabouts and the Mystic Krewe of the View whose motto is "I like Ike, but I love Lucy." Two Ontario lodges are the Club des Canadiens de Couch Potatoes (CCCP) in Kitchener, and Windsor's Mystic Order of the Slaves to the Cathode Eye, whose motto is "Veni, Vedi, Munchi."

Why "Couch Potatoes" you ask? According to Bob Armstrong the humble potato was picked because it is the perfect icon — a tuber with eyes. Armstrong and Patty Graves published *The Tuber's Voice*, a bi-monthly newsletter that once profiled Stanley Myiow, the original test-pattern Indian.

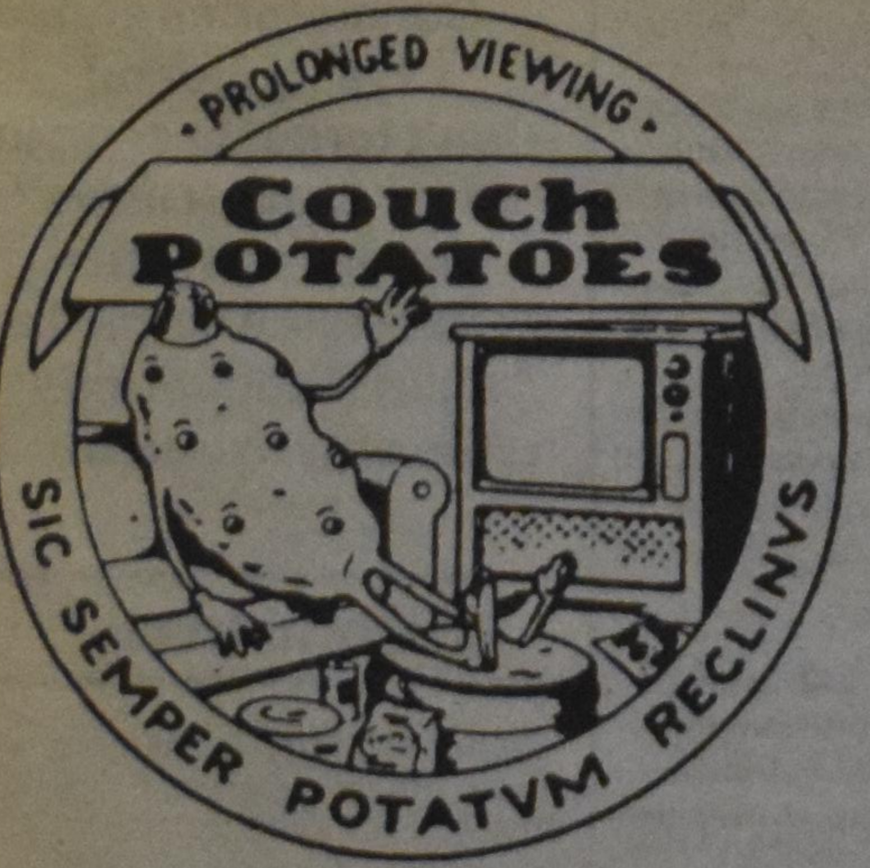
And what do Couch Potatoes like to do while watching the tube? Silly question — eat, of course! All potatoes are in need of a little stuffing. Unwilling (or unable) to roll off the couch during station breaks or commercials, the potatoes have created a culinary style all their own. The five food groups have been rearranged into grease, sugar, alcohol, caffeine and toast, with an emphasis on "anything developed for use in space," especially cheeses out of the tube," says Armstrong. They call it squeeze-ine.

The recipe for one late-night snack suggests browning a slice of generic white bread, adding squeeze Parkay, then covering it with a liberal sprinkling of freeze-dried coffee crystals. "It's a real eye-opener," he says.

Tubers were initially in favour of a nuclear war, hoping World War III might spawn a whole bunch of shows like "Rat Patrol" and "Hogan's Heroes," but when they heard that electromagnetic pulse would erase all their videotapes they quickly changed their mind. They are, however, outraged at pay-TV. "Making money off people's right to watch TV isn't right. There ought to be a constitutional amendment or something," says Armstrong. At the very least, he argues, the Reagan administration should distribute Vid stamps to those too poor to afford televisions.

So there you have it — a club just for you. I'd give you the address to write to for membership but I seem to have misplaced it. I think maybe I lost it when I was putting my youngest boy to bed the other night. Or was it in the car when I went to that meeting? Maybe in the last C.C. I was reading? I think I'll ask my wife.

(Many thanks to Arvilla Sipma of Toronto for passing on *The Globe* article to me.)



Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Cinema summaries

Marian Van Til

Peggy Sue Got Married

Rated PG
Stars Kathleen Turner, Nicolas Gage
Directed by Francis Coppola

Peggy Sue graduated from high school in 1960. She "had to" marry her high school sweetheart, raised two children, saw her husband's hope to be a pop singer fade away, and along with it, their marriage.

At a class reunion, Peggy Sue faints and upon awakening finds herself alive and well in 1960 — as an adult. The film demonstrates all the intriguing and humorous incongruities one would expect from a time travel movie. But this is far more than a mature version of *Back to the Future.*

What *Peggy Sue Got Married* is really about is how we make choices and how we are shaped by those choices. We often say, "If I had that to do over again ... I'd do it differently." Some of us — Christians too — may talk that way about everything from buying a different car, to getting a better education or chosing a different marriage partner.

Director Coppola asks in a poignant but entertaining way: Would we *really* choose differently if given the chance? Would Peggy Sue, knowing her marriage relationship would disintegrate along with her husband's musical dreams, still marry the same man? Or will her very knowledge of that avert disaster a second time? Would she relate differently to her parents and grandparents, her sister, her friends, knowing where they'd all be 26 years later?

Coppola's questions (and answers) have relevance for us Christians. Just how do *we* decide on our life's course? Do we make choices, big and small, seeking guidance from God's hand, or do we more often let "circumstances" lead us, and if our choices work out, we call it Providence?

Peggy Sue Got Married is a skillfully made, thought-provoking film which is appropriate for viewing by families with adolescent or older children.

Madonna song sparks abortion controversy

NEW YORK, N.Y. (EP) — Rock and Roll star Madonna's hit single, "Papa Don't Preach" hit the top of the pop charts with the story of a young girl faced with a crisis pregnancy. The girl decides to marry her boyfriend, raise a family, and make the necessary sacrifices to keep her baby, and asks her father for "some good advice."

Abortion foes see the song as a positive, "pro-life" song. "Abortion is readily available on every street corner for young women," comments Susan Carpenter-McMillan, president of the California chapter of Feminists for Life in America. "Now what Madonna is telling them is, hey, there's an alternative." Teens react positively to the song, she said, citing the example of girls in a home for pregnant teens. "These were young girls, 14, 15, 16, living through tough times, going against parents and boyfriends," she said. "Knowing someone like Madonna is in their corner, saying, 'All right! Go for it!' was so uplifting."

Abortion advocates dislike the song, saying it promotes teen pregnancy, and sends pregnant teens down "a path to permanent poverty."

Tipper Gore, founder of the Washington-based Parents Music Resource Centre — a group that has criticized past Madonna songs — has some kind words for the rock star's latest effort. "To me the song speaks to a serious subject with a sense of urgency and sensitivity in both the lyrics and Madonna's rendition. It also speaks to the fact that there's got to be more support and more communication in families about this problem, and anything that fosters that, I applaud."

Madonna has avoided comment on use of her song as an anti-abortion statement, but in an interview published before the release of the song she described it as "a message song that everyone is going to take the wrong way," predicted she would be accused of "advising every young girl to go out and get pregnant," and said, "To me it's a celebration of life."

Compassion isn't choosy

WASHINGTON, D.C. (EP) — The Rev. James A. Hickey, archbishop of the Roman Catholic Archdiocese of Washington, announced plans to open a home in the nation's capital for victims of AIDS and other terminal diseases. The convent, the second Catholic-run guest house devoted to providing home for AIDS victims, will let its guests spend their last days surrounded by "care, compassion and peace," he said. "Our teaching with regard to homosexuality is very clear. But so is our tradition of reaching out to those in need."

Why not place a special ad in our Christmas issue! See page 7 for details.

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Obituaries	$30.00
Notes of thanks	$21.00
Birthdays	$20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10. extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Miscellaneous

Due to confusion at our local post office, Calvinist Contact will replace BOX numbers with FILE numbers. When answering a FILE number, please address correspondence to: Calvinist Contact, File #______ 99 Niagara St., St. Catharines, L2R 4L3

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Anniversaries

Bowmanville Bowmanville
1956 November 10 1986
With joy and thanksgiving to God, we thank Him for the blessing of Christian parents. We want to congratulate our parents,

BILL and TONI BUMA
(nee Andringa)

on their 30th wedding anniversary. We wish them the Lord's blessings for many more years of joy together. Thank you Mom and Dad (Beppe and Pake) for all the love, support, and guidance you have given to us.

With love and best wishes from your children:
Ann & Brian Dykstra; Trevor, Sheryl — Stroud, Ont.
Simon — at home
Lisa & Jim Van Drunen (boyfriend) — at home
John — at home
Home address: R.R.#4, Bowmanville, ON L1C 3K5

1946 1986
"With much joy and thanksgiving to the Lord for His goodness, we hope to celebrate the 40th wedding anniversary of our parents and grandparents on November 14, 1986.

BOUWE and YNSKE EENLING
(nee Hoogeveen)

We pray that God will continue to bless them in the coming years.
George & Lena Eenling; Nadine, Jason, Sarah — Ashburn, Ont.
Peter & Thea Eenling — Oshawa, Ont.
Rob & Betty Stinson; Mary, Jon, Katelyn — Buckhorn, Ont.
Ken & Cathy Goring; Rory, Tyler — Oshawa, Ont.
Open house will be held on Saturday, November 15, 1986, from 1 p.m. to 4 p.m. at their home address.
R.R.#2, Whitby, Ont.

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

1931 November 11 1986
With praise and thanksgiving to our God and Father, we wish to announce the 55th wedding anniversary of our parents and grandparents,

ADRIAN and JANNA KAMERMAN
(nee Pols)

"I will instruct you and teach you in the way you should go; I will counsel you and watch over you." (Ps. 32:8)
It is our prayer that God will continue to bless you for each other and for us.
With love and congratulations:
John & Bette Kamerman
Cor & Agnes Kamerman
Abe & Ann Kamerman
Adrian & Nellie Kamerman
John & Femmie Feddema
Simon & Margaret Kamerman
and 20 grandchildren.
All relatives and friends are invited to attend an open house, to be held at Holland Christian Homes on Saturday, November 15, from 2-4 p.m. Best wishes only.
Home address: Apt. HT #609, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

1946 November 21 1986
With joy and thankfulness to God, we wish our parents and grandparents a blessed 40th wedding anniversary.

RALPH and JENNY NUMAN
(nee Jetske Lamsma)

Jim & Gina Numan; Angela, Chris, Terry, David, Renee, Jessica, James — Millgrove, Ont.
Ida & Bert Piel; Jayson, Tammie, Josh, Matthew — Ripley, Ont.
John & Ruth Numan; Denise, Debbie, Steven, Michael, Rachel, Mark — New Dundee, Ont.
Mary & Bill Piel; Dave, Kevin, James — Ripley, Ont.
Teena & Kim Willoughby, Mark, Karen — London, Ont.
An open house will be held on Saturday, November 22, 1986, at the Lucknow Chr. Ref. Church, 2 p.m. to 5 p.m. Best wishes only.
Home address: R.R.#4, Ripley, ON N0G 2R0

Book Coupon

Treat Yourself! *A Great Gift Giving Idea!*

Please send the following book(s):

☐ *Building on the Rock* by Rev. Henry Van Andel
____ x $5.95 = $______
"His meditations in Calvinist Contact were an expression of both his love for the scriptures and his desire to convey true spirituality."

☐ *The Strength of Their Years* by Ty Hofman
____ x $7.95 = $______
The Dutch immigrant pioneers (in Alberta) come alive in this book.

☐ *Christian Parents* by Hans Zegerius ____ x $4.95 = $______
A book on building a child's character. Price reduced.

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"A tested guide for newcomers to the faith; ideal for advanced church school classes and personal enrichment."

Total $______

Add $1.50 per book for postage & handling
____ x $1.50 = $______

NOTE: a) U.S. customers may deduct 25% when paying in U.S. funds.
b) Discounts apply for bookstores; please contact us.

Please send book or books to:
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City: ______ Prov./State: ______ Code: ______

Mail this coupon with your payment to:
Calvinist Contact
99 Niagara Street
St. Catharines, ON L2R 4L3

Anniversaries

Groningen Willowdale
1946 November 7 1986
With joy and thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,

REINDER and NETTIE (Zwaantje) VANDERBOOR
(nee Hellinga)

We pray that the Lord may continue to bless and keep them in the years to come.
With love from their children and grandchildren:
Tina & John Berkhuizen; Ian, Jennifer — Willowdale
Roely & Melanie Vanderboor; Vincent, Neville — London
Bill & Greta Vanderboor; Mark, Andrea, Alan, Steven — Richmond Hill
Rommie & Sonja Vanderboor; Michael, Andrew, Kevin, Christopher — Richmond Hill
Marsha & Bob France; Matthew — Markham
Netty & Don Ryan; Diana, Paul, Donna — Willowdale
Friends and relatives are invited to help celebrate at an open house on Saturday, November 8 at 8 p.m. at the Willowdale Chr. School, 60 Hilda Ave., Willowdale, Ont.
Home address: 240 Horsham Ave., Willowdale, ON M2N 2A6

Obituaries

The consistory of Second CRC of Sarnia expresses its Christian sympathy to Mrs. Ali Kreeft and the family of elder,

TIENUS KREEFT

who on October 1, 1986, after a lengthy illness, went to be with the Lord he had served so faithfully."

On October 10, 1986, God took to Himself our dearly beloved husband, father and father-in-law,

ATE MIEDEMA

of Brampton, Ont., at the age of 53.
Although he will be sorely missed, we rejoice that he is home with his Lord and Saviour.
The strife is over, the battle won!
Dearly beloved husband of Agnes (Huisman).
Dear father and father-in-law of:
Margaret & Gustavo De Melo
Barbara
Joe
Theresa
Isaiah 40:31
The funeral service was held on October 14, 1986, at the Immanuel Chr. Ref. Church of Brampton. Rev. T. Vandenende and Rev. J. Kuipers officiated.
Home address: 40 Madras Place, Brampton, ON L6S 2Z2

The "Immanuel" Ladies Society of Brampton, Ont. extends its sincere Christian sympathy and love to our president Mrs. Agnes Miedema and family with the loss of her husband

ART

We know that God's grace will continue to strengthen and comfort you as He has done in the past.
Eph. 2:8,9.

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Miscellaneous

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the Dec. 5 issue is Friday, Nov. 21. Every year subscribers to *Calvinist Contact* use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact
99 Niagara St.
St. Catharines, ON
L2R 4L3

Consistories and Classis clerks: Don't forget to send in your "Church news" items to us. This free service helps the church community to stay in touch.

Obituaries

"Those who hope in the Lord will renew their strength." (Isaiah 40:31a)
On Friday, October 10, 1986, the Lord called home His child,

ATE MIEDEMA

Loved son-in-law, brother-in-law and uncle of:
Mary Huisman — Brampton
Theresa & Ralph Fledderus — Guelph
Lynda & Gordon
Carolin & Stephen
Gary Kroezen — Hepworth
Marlene & Mike Anderson; Adria
John & Allison
Kristine
Nelly Oldengarm — Guelph
Tracey
Lisa
Bert & Jean Huisman — Acton
Kari-Anne
Michelle
Robbie
We pray that God will comfort and sustain Agnes and her children Margaret & Gustavo; Leanne, Joe, Theresa, now and always.
"By the sea of crystal
Saints in glory stand
Myriads in number
Drawn from every land
In their hands they're holding
Palms of victory
Hark the jubilant chorus
Shouts triumphantly!"

Classifieds

Real Estate

Farm for sale or trade

Young farm couple hopes to sell or trade small dairy farm or use as a down payment towards a larger dairy operation. Willing to relocate anywhere, in Canada or U.S. Present farm located in Niagara Region of Ontario. All inquiries welcome. Please contact Rick or Carol Alders at R.R.1, Wellandport, ON L0R 2J0; (416) 386-6311.

Chicken broilers:

58,000 basic; excellent barns and home; 20 acres apple orchard; don't overlook this beauty. Call Madeline.

42,000 basic; very good barn; 120 acres cash crop land; 2 homes; good area. Price reduced to settle estate. Call Keith.

35,000 basic; very good barn; 2 bedroom home; good acreage, suitable for vegetables or cash crop. Call Keith.

Cage layers:

19,000 production; 4-year-old high-rise barn; 10 acres; new equipment, automatic scraper and egg gatherer; with $200,000 down vendor will hold mortgage. Call Madeline.

7,100 production; excellent 4 bedroom home; very good barn; small acreage; priced to sell. Call Keith.

5,500 production; fully automatic; executive 5-bedroom home. Own gas well; 50 acres of land. Call Hans.

4,000 production; nearly new barn and cages; super excellent home; 90 acres choice cash crop or vegetable land. Call Keith.

Pullets:

100,000 pullets per year. Excellent barns; 3-bedroom home. Financing available with reasonable down payment. Call Keith.

57,000 pullets per year. Super excellent 2-storey brick home; 100 acres cash crop land; being sold to settle estate. Call Keith.

Dairy farm:

179 acre dairy farm; 20' by 80' poured silo with unloader; 2 barns, 48 tie stalls with loose housing and box stalls. 5-bedroom home in excellent condition; well-drained farm; ideal for young farmer starting out. Close to Christian school and church. Low down payment. Call Jack.

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Keith Miller: 774-4077
Frank Bucsis: 774-6284
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Jack Huitema: 774-8291
Madeline Broadfoot: 519-229-6724

For sale

For sale: **500 Dutch books** from Strathroy East Church Library. No catalogue available. $1.00 each plus $.50 shipping and handling per book. Prepaid orders only. Corry Schalk, 10 Arthur St., Strathroy, ON N7G 2H1

Ministers

Nobleford CRC is seeking **a new pastor.** If interested, please send name, resume and/or inquiries to: Pastoral Search Committee, c/o T. Notenbomer, Box 98, Monarch, AB Canada T0L 1M0; Tel: (403) 553-2089.

Help Wanted

A **full-time Youth Pastor** with an interest in Outreach is needed by the West-End Chr. Ref. Church of Edmonton, Alberta. Willingness and ability to preach on occasion is an asset, but **ordination to the ministry is not essential.** Anyone interested in this challenging position and with appropriate qualifications is encouraged to respond to Mr. Peter Kleine, Chairman of the Search Committee of West-End CRC, 13311 - 124 Ave., Edmonton, AB T5L 3A4. Ph. (403) 455-9748. A ministry profile will be made available upon request.

PATRICK TUMBA DOESN'T KNOW WHO TO THANK...

A year ago he was near death, a victim of hunger and the lack of health care that plagues the developing world. A CODEL sponsored health clinic in Liberia saved and transformed his life. CODEL is a cooperative effort of Protestants and Catholics responding to human need in 42 countries. These projects are in health, agriculture, community development and education.

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AND HE CAN THANK YOU TOO, THROUGH CODEL!

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Help Wanted

Salesperson needed for wholesale florist located in the Niagara Peninsula.

Please write to:
Calvinist Contact, Attention: File #2443, 99 Niagara St., St. Catharines, ON L2R 4L3.

Fraser Valley Chr. School will be needing a full-time **janitor** beginning January 1, 1987. Applicants should send a resume to the school. A copy of the job description is available.

15353 - 92nd Ave.
Surrey, B.C. V3R 1C3
Tel: (604) 581-1033

Wholesale florist is looking for a **salesperson** in the Metropolitan Toronto area. This person will sell our products to floral shops and must be independent and ambitious by nature. Previous sales experience is desirable but not necessary. This position offers excellent potential for growth within the company as well as a high degree of independence. Serious inquiries only. Reply by sending resume to:

Genflor Inc.
19 River Rd.
Huttonville, ON L0J 1B0

Research and Communication Assistant

The Committee for Contact with the Government of the Council of Chr. Ref. Churches in Canada seeks a research and communications assistant to assist the committee on a part-time basis in its development of a Reformed Christian witness to current public policy issues of concern to the Council and member churches. Please send resume to CCRCC or contact for further information and job description, the Rev. A.G. Van Eek at P.O. Box 5070, Burlington, ON L7R 3Y8 or phone 336-2920.

Teachers

PETERBOROUGH: Rhema Christian School, Peterborough, Ont., solicits applications for the **upper elementary grades,** starting January 5, 1987. Please send resume and request for application form to Mr. R. Hendriks, Principal, 3195 Parkhill Rd., E., Peterborough, ON K9L 1B8 or phone (705) 743-1400.

REXDALE: Timothy Christian School, Rexdale, Ont., solicits applications for a full-time **grade 5** position, starting January 5, 1987. Preference may be given to an applicant who has majored in French. Call Mr. H.K. Bergsma for application forms. Telephone (416) 741-5770 school; 793-3336 home.

ST. CATHARINES: Calvin Memorial School requires a **principal** commencing August 1, 1987. We seek a candidate whose primary task will be to effectively administer the school (375 students) and provide educational leadership for the staff of 18 teachers. Interviewing will begin in November, 1986. The Board hopes to make the appointment by February 15, 1987. Inquiries may be directed to: Association for Christian -Education of St. Catharines. Mr. Louis Den Bak, Secretary of the Board, 300 Scott St., St. Catharines, ON L2N 1J4

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Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

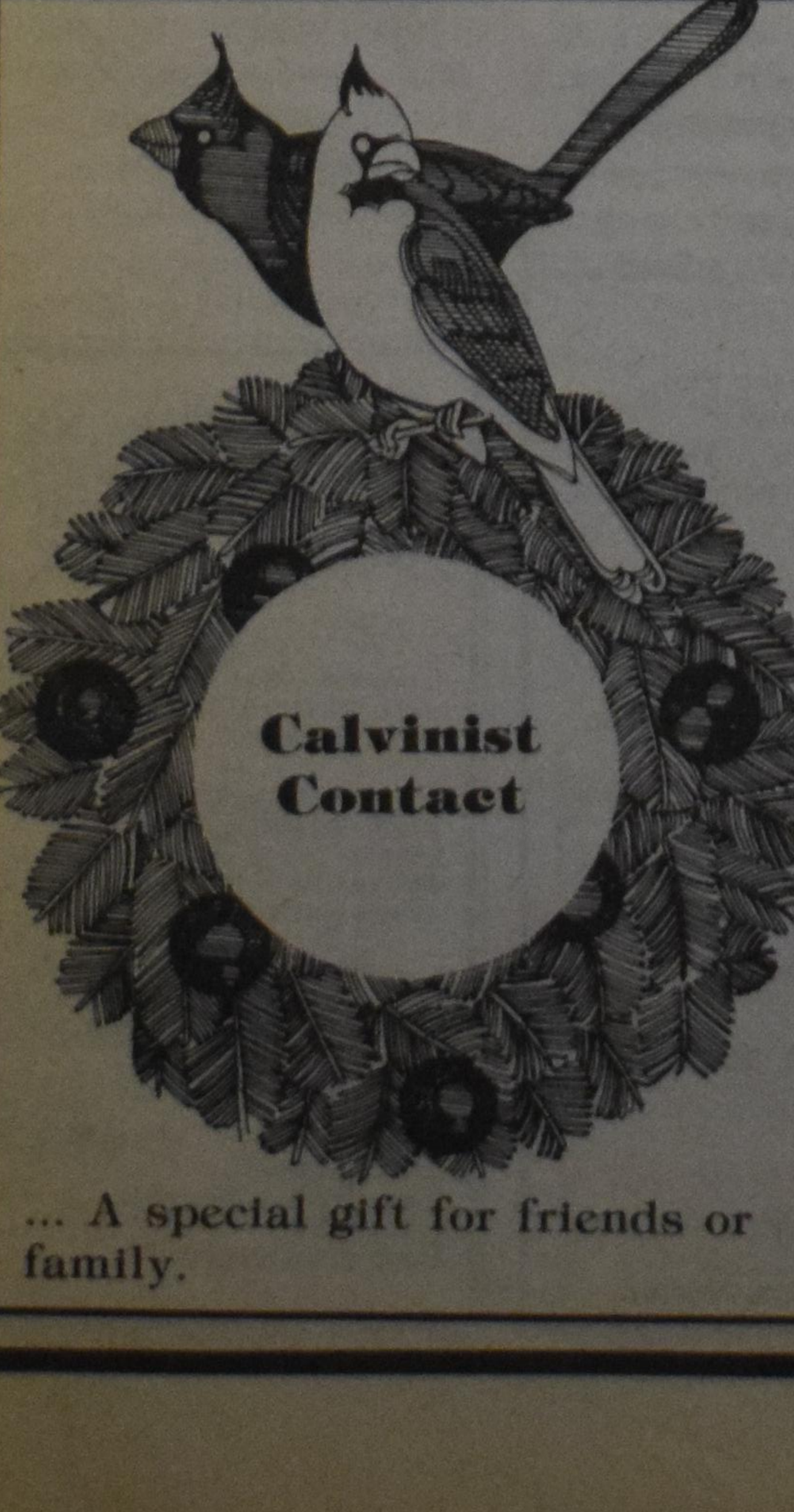
Subscription Renewal Coupon

Please renew my C.C. subscription for the period indicated:

☐ one-year renewal. Enclosed is $25.00 ($22.50 U.S.)
☐ two-year renewal. Enclosed is $47.50 ($42.50 U.S.)
☐ three-year renewal. Enclosed is $70.00 ($62.50 U.S.)

Name
Address
City/Town
Code

P.S. If possible, glue your label in this space, or enclose it.
Send to: 99 Niagara St., St. Catharines, ON L2R 4L3



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☐ Cheque enclosed for $25.00 for a one-year subscription
☐ Cheque enclosed for $15 for a half-year subscription
☐ Please bill me at the address on this form

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St. Catharines, ON L2R 4L3

Events

A Musical Evening
featuring
The Ambassadors Male Choir from Hamilton
and other special music to be held November 15 at 7:30
in the Clarkson Christian Reformed Church
1880 Lakeshore Rd., W., Mississauga, Ont.
Free will offering for our piano fund

Calendar of Events

Nov. 1	Benefit concert by "The Ambassadors" and three choruses for St. Joseph Hospital, at 8 p.m. in Central Presb. Church, **Hamilton**, Ont.
Nov. 1	**Sarnia** Chr. School's annual bazaar and auction. Afternoon: bazaar. After supper: auction. Held at the school 1273 Exmouth St.
Nov. 1	ICS 30th anniversary continued at 1 p.m. at Knox Chapel, King's Circle, University of **Toronto**. Speakers: Drs. Harry Fernhout and Peter Schouls.
Nov. 1	Evening concert at Mountainview CRC, **Grimsby**, Ont., at 8 p.m., featuring Ronald Korb (flute), Mario Portoraro (organ) and Heather Kikkert (soprano). Admission free.
Nov. 2	Annual Reformation Day Service of the Toronto Chr. Ref. churches at 7 p.m. in St. Andrew's Presbyterian Church, 75 Simcoe St., **Toronto**, Ont. (corner King and Simcoe Subway stop).
Nov.5-19	Lecture series presented by The King's College on Nov. 5, 12 and 19 at 8 p.m. in the CRC, **Neerlandia**, Alta. on the theme: "Women in Society." Speakers: Drs. S. Greidanus, H.J. Groenewold and Mr. Vaden House.
Nov. 8	Official opening of Redeemer College's new campus and 1st graduation, at 1:30 p.m. Location: 777 Highway 53 East, **Ancaster**, Ont.
Nov. 8&9	25th Anniversary **Wallaceburg** Chr. School. Tickets now available at $12.50 per person. Contact C. Dykhouse at (519) 627-8632. **Nov. 9**: Combined Thanksgiving worship service, **Dresden** High School. Rev. A. Kuyvenhoven speaking. All alumni and former staff welcome.
Nov. 10-21	Israel Tour with Pastor Henry Lunshof. For info. call Valentine Travel at (416) 429-2222.
Nov. 13	Provincial board meeting of Chr. Farmers Fed. of Ontario at 10 a.m. in the CRC, **Georgetown**, Ont. For info. call: (519) 837-1620.
Nov. 14	Abortion Awareness Evening at 8 p.m. in Rehoboth Christian School, Inksetter Road, **Copetown**, Ont. Program includes viewing "The Silent Scream" and a panel discussion.
Nov. 15	A musical evening featuring Hamilton's "The Ambassadors Male Choir" at 7:30 p.m. in the Clarkson CRC, **Mississauga**, Ont.
Nov. 15	"The Ambassadors" in concert at 8 p.m. in **Clarkson** CRC.
Nov. 16	Dutch-Polish-Canadian Remembrance service at 11 a.m. in St. Giles United Church, Main St., and Holion, **Hamilton**, Ont. Participating: "The Ambassadors" and the "Symfonia" Polish choir.
Nov. 17 Dec. 1	Lecture series presented by The King's College on Nov. 17, 24 and Dec. 1 at 7:30 p.m. in Chr. School, **Calgary**, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales. Theme: "Women in Society."
Nov. 21	20th anniversary celebration of Christian Counselling Services, at the Harbour Castle Hilton, **Toronto**, Ont. All-day seminar with noted psychiatrist Dr. M. Scott Peck. Fee for both lectures is $60.00. For info. call Cathy Vink (416) 465-1977.
Nov. 22	John Knox School annual bazaar at 10 a.m., 1884 Lakeshore Rd. West, **Mississauga**, Ont.
Nov. 22	Back to God Hour Rally with Dr. Joel Nederhood at 8:00 p.m. in St. George's Anglican Church, **Guelph**, Ont. Special music by The Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
Nov. 29	Benefit concert for "Christian Horizons" at 8:00 p.m. in St. Paul's United Church, 30 Main St., S., **Brampton**, Ont., by the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 6	"The Ambassadors" lead Dutch carol sing-a-long in First CRC, **Hamilton**, Ont., at 8 p.m.
Dec. 13	Choir and organ concert (Christmas) at 8:00 p.m. in St. Thomas Anglican Church, Ontario St., **St. Catharines**, Ont. By the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 17	Christmas concert at 8:00 p.m. in Trinity United Church, Church and Division Streets, **Bowmanville**, Ont. By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 20	"The Ambassadors" in candlelight service, at 8 p.m. in First CRC, **Hamilton**, Ont.
Dec. 20	Christmas concert at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. in **Willowdale** (Toronto). By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 28	Organist Chris Teeuwsen and "The Ambassadors" in seasonal concert at Knox Presb. Church, **St. Catharines**, Ont., at 8 p.m.
Feb. 11-25	Lecture series presented by The King's College on Feb. 11, 18 and 25 on the theme "Women in Society," at 8 p.m. in the Chr. school, **Lacombe**, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales.

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Dated	Mailed	Display advertising	Classified deadline
Fri.Nov.7	Tues.Nov.4	Wed.Oct.29-8:30a.m.	Thurs.Oct.30-8:30a.m.
Fri.Nov.14	Tues.Nov.11	Wed.Oct.5-8:30a.m.	Thurs.Oct.6-8:30a.m.
Fri.Nov.21	Thurs.Nov.18	Wed.Nov.12-8:30a.m.	Thurs.Nov.13-8:30a.m.

Westminster scholars complete computerized Hebrew Bible project

PHILADELPHIA, Penn. (WTS) — Headed by Assistant Professor J. Alan Groves, scholars working in the Old Testament Department of Westminster Theological Seminary recently completed the final editorial work on a computerized version of the Hebrew Bible.

While computer assisted research in the Hebrew Bible has been in progress for a number of years, study has been hobbled by the thousands of errors within each of the existing computerized texts. The initial process of entering the text of the Hebrew Bible involved transliterating four and a half million characters from Hebrew to coded equivalents. Errors in the resulting text were inevitable.

The Westminster group (a team composed largely of doctoral students enrolled in the seminary's Ph.D. program) spent more than two years correcting the text. The final product represents a more accurate version of the most recent publication of the Leningrad Codex (the oldest, complete ancient Hebrew manuscript). The text produced by Westminster Seminary will be available in the public domain furthering the work of scholars in the international community.

A decade of work

The project spanned almost a decade. Several institutions, international in scope, were involved in its completion. The Westminster project is part of a larger effort known by the acronym CATSS (Computer Assisted Tools for Septuagint Study). CATSS is a co-operative venture in which Westminster is participating with the University of Pennsylvania and the Hebrew University of Jerusalem to produce a database for electronic research in the Hebrew and Greek texts of the Old Testament. Work was well under way on the Septuagint side of the project when the Westminster group joined the effort, undertaking the major responsibility for the Hebrew side of the CATSS project.

Funding for the Westminster project has come from the National Endowment for the Humanities, the Jewish Publication Society and Westminster Theological Seminary. The spirit of co-operation exhibited by individuals and institutions throughout the project has been outstanding and the end project reflects a task that crosses international and religious boundaries.

If the text could speak, it would tell a fascinating tale of its odyssey from original inscription to machine-readable form. The story is far richer than the journeys of the particular Leningrad text, from the hands of Jewish scribes in 1009 A.D. to its discovery in Leningrad earlier this century. This text can trace its roots to manuscripts which began to be copied and transmitted centuries before Christ.

The Leningrad Codex was first published in the late 1930s by the German Bible Society. Having gone through several editions, the most recent is the *Biblia Hebraica Stuttgartensia* (BHS) finished in 1977. The Westminster project represents just one more stage in a long line of scribal activity with the text of the Bible.

Only text free to scholars

In America, the BHS was put into machine-readable form under a grant from the David and Lucille Packard Foundation in a joint project of the University of Michigan and the Institute for Antiquity and Christianity at Claremont, California. The BHS was also encoded into the computer at the Centre Informatique et Bible of the Abbaye de Maredsous in Belgium, and by groups of scholars in France and Australia. (The Westminster text, which is the proofread version of the Michigan text, is the only computer text to be freely available to scholars.)

Westminster's team of scholars compared the Michigan version with the Maredsous version in its proofreading process. This represents the first time any of the existing computer texts have been compared and has resulted in high degree of accuracy. Consonants, vowels and the complex system of accenting were painstakingly compared. In the final stages, photographs of the original Leningrad manuscript were consulted resulting in improved and corrected readings for the BHS. A final check of the Westminster work was done by comparing its results with the results of proofreading the Michigan text at Bar Ilan University in Israel.

The next phase of Westminster's work will be morphological analysis of the Hebrew text. The resulting data will reduce the time required to gather grammatical information on the Hebrew Old Testament from hours and weeks to a matter of a few minutes. Scholars will be able to do computer assisted studies in the Hebrew text and, in connection with the CATSS data base, will be able to study the translation techniques and text used by the translators of the Septuagint. This phase is expected to require 18 months to two years to complete.

Future plans for the Hebrew Old Testament project at Westminster include encoding for syntactic analysis. Completion of this third phase would furnish scholars and exegetes with a powerful tool of a level of sophistication unavailable before the information revolution.

Let's Play Chess

P. Layer

SUMMER LADDER AND SOLUTIONS

Contestants	Problems:	#1100	#1101	#1102	#1103	Sub. Total	Prev. Total	Total
	Points:	3	2	3	2	10		
K. Amsinga (XI)		3	2	3	2	10	45	55
G. Bloemendal (V)		0	2	3	2	7	17	24
J. Wilms (VIII)		3	2	3	2	10	(93)	10

Solutions and Comments

#1100 (Game: Benko-Szabo)

The game position was the trickiest to solve. Mr. Wilms found the "short" variation and Mr. Amsinga found the "long" variation. Both are excellent finds. Congratulations.

1. ..., RxP ch., 2. RxR, Q-K6 ch., 3. K-B1, Q-K8 mate
if 2. K-N3 Black can mate as follows: 2. ..., Q-K6; 3. K-R4, Q-B5;
4. K-R3, R-K6 ch., 5. P-N3, RxRP ch., 6. KxR, QxP ch., 7. K-R1, Q-R5 ch., 8. K-N2, Q-N5 ch., 9. K-B1 or 2. Q-B5 ch., 10. K-N1 or 2. R-N6; 11. K-R1 or 2. Q-R5 mate.

#1101 (Visscher) Key: 1. K-N8 threat: 2. B-N7 mate

#1102 (Fabel) Key: 1. R-Q3 tempo
1. --, R-K2 thru 8; 2. R-Q8 ch., and 3. RxR mate.
1. --, R-R1 or B1, or N1; 2. R-Q6 threat. 3. R-B6 mate.
2. --, R-R2 or B2 or N2; 3. R-A8 mate.

#1103 (Loyd)

As his last move, Black must have moved the King or Rook. Since castling is not legal, White can safely play: 1. Q-R1 threat. 2. Q-R8 mate.
This is one of the simplest problems where "retrograde" analysis is necessary.

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Het grote geloof van Cynthia

Ineke Kruidhof

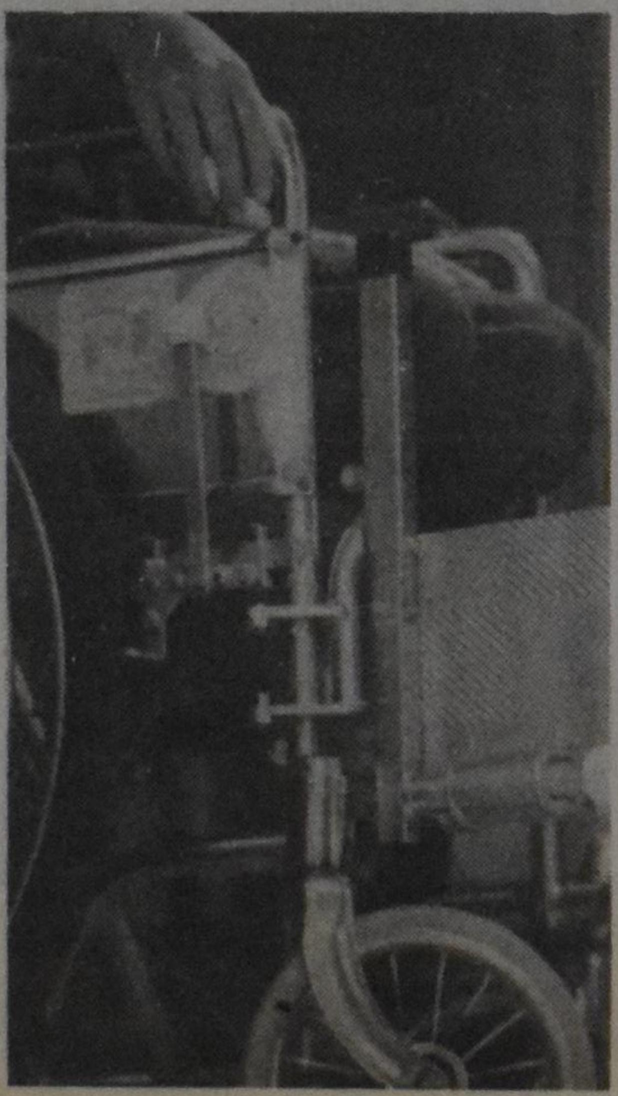
Het gebeurde in maart, toen de lente zijn intrede in ons land had gedaan. Cynthia Ronnink, 15 jaar oud, was op weg naar school. Ze moest pas om tien uur beginnen, en ze had nog een kwartier. Tijd genoeg dus. Cynthia kijkt genietend om zich heen. Eindelijk, na die eindeloze, lange winter, waarvan niemand eigenlijk had gedacht dat er een einde aan zou komen, scheen de zon en verwarmde met haar prachtige stralen de koude, trieste wereld. De mensen in deze stad nemen vandaag flink de tijd om heerlijk vroeg boodschappen te doen. Iedereen lacht en is blij. Cynthia hoort de vroege vogels en glimlacht. Ze houdt van de lente. Zelfs op de weg is het niet druk. Terwijl iedereen altijd haast schijnt te hebben, is er nu niemand die haast heeft! Zo moest het eigenlijk altijd z ijn, denkt Cynthia.

Opeens duwt er iemand luidrichtig op de claxon. Cynthia kijkt geschrokken achter zich. Ze moet op de weg fietsen, want hiernaast is geen fietspad. Achter haar rijden een groene en een rode auto. De bestuurder van de rode auto schijnt nogal haast te hebben, en duwt nogmaals op de claxon, waardoor de rustige woensdagochtend ruw wordt verstoord. De bestuurder van de groene auto kijkt geërgerd achterom en haalt Cynthia mopperend in om de chauffeur van de rode auto ruimte te geven, terwijl hij flink gas geeft. Door zijn woede ziet hij niet dat er een tegenligger aankomt. Een enorme klap is het bittere gevolg. Cynthia wordt geraakt en tegen de grond gesmakt. De bestuurder van de rode auto, die zoveel haast had, kan niet meer remmen en botst fataal tegen de groene auto op, waardoor die een eind verschoven wordt door de klap en bovenop Cynthia tot stilstand komt.

Cynthia hoort nog het gerinkel van gebroken glas, schreeuwende mensen en ze ziet in een waas hoe mensen proberen de auto van haar af te halen. Ze voelt overal een snijdende pijn en warm bloed loopt over haar gezicht. Dan wordt alles zwart voor haar ogen.

Al heel snel is de politie er, en de ambulance. Cynthia wordt in een ambulance met gillende sirenes naar het dichtstbij-zijnde ziekenhuis gebracht. Ze is er slecht aan toe. Heel slecht. Cynthia, die deze dag zo blij en levenslustig en stralend begonnen was, ligt nu in het ziekenhuis, aan het ademhalingsapparaat. Cynthia is in coma. Het is net of ze diep in slaap is, maar waaruit ze niet wakker kan worden. Niemand kan haar wekken. En zij zelf is zich nergens van bewust. Ze is in haar eigen wereldje, waaruit ze niet wakker kan worden.

Iedere dag en iedere nacht moet



er iemand bij haar zijn. Ze mag geen ogenblik alleen gelaten worden. Overdag zijn haar ouders er, en soms haar beide broers.

En 's nachts is er een zuster bij haar, die de wacht houdt. Ze is nooit alleen. Haar ouders praten wel tegen haar, omdat niemand zeker weet of iemand die in coma is, je kan horen of niet. Deze toestand duurt drie weken. Drie weken vol spanning, geduld en ook verdriet. Want niemand weet hoelang het zal duren. Niemand weet of ze het wel zal halen. Ze kunnen alleen maar wachten. Machteloos toezien wat er zal gebeuren. Niemand kan iets doen. Niemand ...

Maar als ze te lang in coma blijft, kunnen haar hersenen onherstelbaar beschadigd worden door zuurstofgebrek.

Na drie weken geeft Cynthia de eerste tekenen van leven, en een dag later slaat ze haar ogen op, in het bijzijn van haar moeder, die huilend van geluk de gang oprent en haar man roept, die net even koffie wou halen. Ook de dokter komt en een onderzoek volgt. Al gauw komt hij tot een verpletterende conclusie: Cynthia is verlamd aan beide benen door ernstige beschadiging aan de rug, en blind aan beide ogen. Ze heeft zoveel pijn, dat ze direct volgestopt wordt met pijnstillers en bijna de hele dag slaapt. Na twee dagen volkomen verdoofd te zijn geweest door de pijnstillers, verkeert ze in shock-toestand, en behalve het verplegend personeel mag er niemand bij haar komen, ook haar ouders niet. Dan verliest Cynthia opnieuw het bewustzijn en hoge koorsten kwellen haar zieke, magere en zwakke lichaam.

Voor de ouders van Cynthia wordt het steeds moeilijker moed te houden en te vertrouwen in God. Ze betrappen zichzelf erop dat ze God de schuld beginnen te geven van wat hun dochter is overkomen.

Hun vrolijke, levenslustige dochter zal, als ze het haalt, wat nog maar de vraag is, verlamd en blind door het leven moeten gaan. Ze zal nooit meer de zon kunnen zien, of de bloemen en de vogels. Het licht is uit haar ogen verdwenen. Ze zal nooit meer kunnen rennen met haar vriendinnen. Een rolstoel zal haar lot worden. De rolstoel, die haar in alles zal belemmeren, en ze zal naar een speciale school moeten. Weg van haar vriendinnen en weg van haar huidige school. Cynthia's ouders gaan niet meer naar de kerk. Ze bidden niet meer om Gods hulp, ze vestigen hun vertrouwen op de dokters, die ook machteloos zijn. Kortom: zij denken dat dit allemaal de schuld van God is en ze stoppen met bidden. Ze geloven niet meer in Hem. Als Hij bestond zou Hij immers hun kind niet zo ongelukkig maken!

Cynthia komt erdoor. Ze haalt het. Na een week van hoge koorts en bewusteloos zijn, zakt de koorts en Cynthia voelt niet langer pijn meer en vraagt naar haar ouders, die direct worden opgebeld. Als haar ouders er zijn, en bijna huilend van geluk binnen komen steekt Cynthia haar armen uit en vraagt: "Willen jullie met me bidden?" Vader en moeder kijken elkaar aan.

"Wil je bidden? Na alles wat Hij jou heeft aangedaan?" vraagt vader zacht en zijn stem klinkt verbaasd. "Ja vader, want ik leef en ik heb geen pijn meer," is het antwoord. Moeder neemt Cynthia's handen in de hare en begint te bidden. Halverwege het gebed begint ze wanhopig te huilen, vol twijfel. Cynthia maakt het gebed af met haar heldere stem en ze lacht als ze besluit met een eerbiedig "amen."

Na vier weken mag Cynthia naar huis, in een rolstoel, en ze moet nog veel rusten. Maar: ze mag naar huis! Cynthia is vrolijk en lacht blij: ze mag naar huis! Na al die weken van ziek zijn. Maar moeder kan wel huilen als ze Cynthia's ogen ziet, die star voor zich uitkijken en waar de glans uit verdwenen is. En dan die rolstoel ... Vader moet telkens een brok wegslikken.

Die zondag vraagt Cynthia of ze mee mag naar de kerk. Vader en moeder vertellen dat ze niet meer gaan.

"Hij heeft jou zo gemaakt, Cynthia. Dat vergeven we Hem nooit!" "Nee mam, God is goed. God heeft mij beter gemaakt. God heeft mij geleerd dit te accepteren, en ik kan alleen maar blij zijn dat ik leef, zonder pijn. Kijk naar de mensen die helemaal hulpeloos zijn, verminkt, overal pijn hebben en niets meer hebben, maar zij blijven geloven in God. Deze mensen zijn fantastisch! Zij zijn zo vrolijk omdat ze vertrouwen hebben. Vertrouwen in God. Dat helpt ze overal doorheen. En ik heb nog zoveel. Waarom zou ik ongelukkig zijn? Ik heb er geen reden toe. Ik vertrouw ook op God. Zijn liefde voor ons maakt ons sterk en dankbaar.

En ik ben Hem dankbaar voor alles wat Hij voor mij gedaan heeft, terwijl ik het misschien niet eens verdiende. En vandaag wil ik Hem danken, in Zijn Huis, in de kerk. Mèt jullie!" Vader slikt, en moeder heeft tranen in haar ogen. Dat is hun kind, dat zo'n groot vertrouwen in Hem heeft. Zij is God dankbaar. Zij is Hem dankbaar.

Zij is zo vrolijk door het fantastische geloof in God. En zij hebben Hem de schuld gegeven van wat haar overkomen is ...

Ze schamen zich. God heeft haar geholpen. Zij moeten ook dankbaar zijn, net als Cynthia, die dit lot moet dragen, en dat doet zonder klagen of verwijten. Zij moeten een voorbeeld nemen aan hun dochter, wier geloof in Hem ongelooflijk groot is. Groot genoeg om haar lot te accepteren.

"Ja! Ja Cynthia, je hebt gelijk ... We gaan met je mee, naar de kerk, om Hem te bedanken voor alles!" fluistert moeder ontroerd en vol spijt over haar gedrag. Ook vader reageert zo. Zij hebben zich tegen Hem gekeerd, omdat het één keer fout liep. Maar Hij liet hen niet in de steek. Hij hielp deze mensen.

De mensen in de kerk volgen het kleine optochtje: vader voorop, daarna de rolstoel, met Cynthia erin, en moeder erachter, die de rolstoel duwt. De mensen glimlachten. Cynthia, die zo heel erg ziek was, is weer in de kerk, terwijl ze nog geen week thuis is! Als de kerk afgelopen is, Cynthia heeft de hele dienst door stil geluisterd en volop genoten, voelt Cynthia zich moe. Moe, maar heel erg voldaan. En vader en moeder zijn ook voldaan. Want God is weer in hun harten.

Thuis slaapt Cynthia direct in als ze in bed ligt, zo moe was ze.

Vader en moeder kijken elkaar aan en lachen. Want ze weten dat alles weer goed is.

*Ineke Kruidhof is een 16-jarig meisje uit Koekange, Nederland. Dit verhaal verscheen eerst in **Gereformeerd Kerkblad**, en werd ons toegestuurd door Ineke's oom en tante in St. Catharines — Henry and Eve Ramaker.*

Groet uw familie en vrienden door Kerst- en Nieuwjaarswensen te plaatsen in Calvinist Contact.

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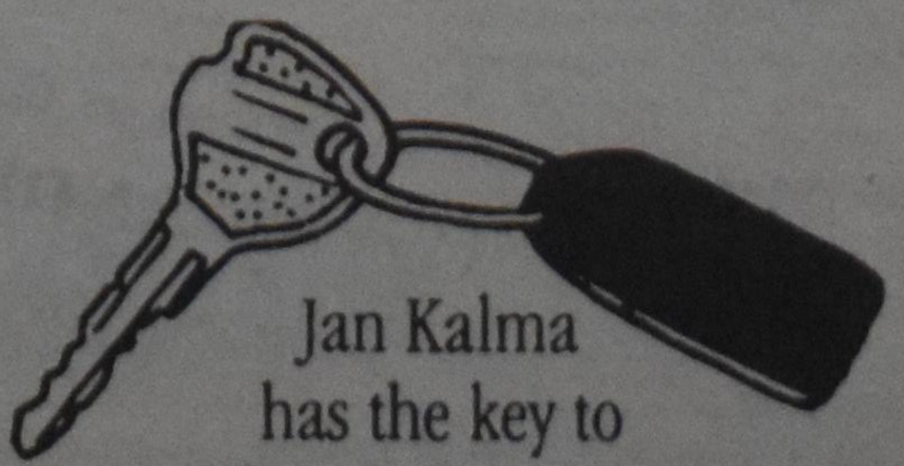

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Persoverzicht

Carl D. Tuyl

Het was "vol-verwachting-klopt-mijn-hart-dag" in Ottawa. Het jaarlijkse rapport van de Rekenkamer bracht weinig koek en veel gard. De Mulroney-regering heeft weer eens bewezen, dat ook in verkwisting ze niet onderdoet voor wie dan ook. Er wordt in Ottawa nog met geld gegooid alsof het confetti op een bruiloft was. Bij de CBC bakken ze het helemaal bruin. Daar werd $57-miljoen misplaatst alsof het een paar afgedragen sloffen waren. Eén van de vergissingen heeft mijn volkomen sympathy: het feit namelijk dat oorlogsveteranen $26-miljoen teveel uitkering kregen. Dat had van mij dubbel zoveel mogen zijn. We zullen er verder maar geen woorden over vuil maken.

In Saskatchewan hebben alle drie partijen gewonnen. De P.C.'s wonnen de meeste zetels, de NDP won de meeste stemmen en zelfs de Liberalen kwamen met een zetel uit de bus. Allemaal gefeliciteerd hoor.

De Amerikanen die zoals ik me herinner, een paar jaar geleden, toen we ze in Teheran uit de penarie geholpen hadden, een knieval deden voor alles wat Canadees was, zijn nu totaal omgeslagen en pesten onze export met nogal heftige accijnzen. 't Kan verkeren, zei Breero. Al die dwarsdrijverij gebeurt tegen de achtergrond van besprekingen over tarievenontheffing. De kranten bij ons staan er vol van, en de kwestie vult uren in de Kamer, maar ik heb zo'n idee dat Jan-met-de-Pet in Oskaloosa, Iowa, of Gertrude-met-de-lunchtrommel in Topeka, Kansas, niet eens weten of Canada in Amerika is of ergens op een eiland in de Indische Oceaan.

Tante Pos wordt met het stijgen van haar jaren meer recalcitrant. Ze wil nu meer geld voor minder service. Nieuwe buurten krijgen geen huis-aan-huis bestelling meer, maar de post zal gedeponeerd gaan worden in een soort gemeenschapsbus. En voor die achteruitgang in bediening zullen we twee cent méér voor binnenlandse post gaan betalen. Toe maar!

De gemeenste en vuilste oorlogen zijn religieuze oorlogen. Spanje wilde met de Armada het ware geloof in Europa verdedigen, en de bloem van haar jeugd ging verloren. De "heilige" oorlog tussen Iran en Irak duurt nu al zeven jaar. Een miljoen slachtoffers, drie miljoen vluchtelingen, vijftig steden en 3000 dorpen totaal vernietigd. Wat voor heiligheid is dat? Geen wonder dat de Niederosterreich Kurier (wat ik al niet lees voor u) het wereldnieuws vermeld onder de kop "Die totaal verruckte Welt."

Vier dagen na de aardbeving die San Salvador, de hoofdstad van El Salvador trof, zochten internationale reddingsploegen nog steeds naar overlevenden.

In Hilversum overleed op 28-jarige leeftijd Mini, een poes die door kinderen 27 jaar geleden van de verdrinkingsdood werd gered. En de regering van Liberia heeft medegedeeld, dat ze zich niet kan veroorloven om stembiljetten te laten drukken. Daarom moeten verscheidene verkiezingen die dit jaar gehouden zouden moeten worden, worden uitgesteld. Dat vindt althans president Samuel Doe van Liberia. Iets voor Ottawa misschien?

In Parijs worden de trottoirs schoongemaakt door zogeheten decrotteurs. Dat zijn mannen die groene pakken en helmen dragen en op grote Japanse motoren rondrijden, die zijn voorzien van borstels en slangen. Elke dag rijdt een legertje van hen de stoepen op en af op zoek naar de uitwerpselen die duizenden honden van de negen miljoen viervoeters in Frankrijk hebben achtergelaten. Er zijn nu klachten onder de decrotteurs, die vinden dat hun beroep niet genoeg waardering en achting krijgt. "Omdat je naar poep stinkt," zei één van deze werknemers, "wordt je door iedereen met de nek aangekeken en in cafe's mogen we al niet meer komen." Zo ziet u maar weer dat ieder beroep spanningen meebrengt. Er zal in Parijs waarschijnlijk wel een bemiddelingskommissie benoemd worden. Ik hoop er maar het beste van, want als een Fransman niet meer in de cafe's mag komen is het niet best.

Onder de rubriek "Klein maar dapper" vermeld ik tenslotte dat de jongste gemeente van Classis Quinte, 38 families tellende, een kerk gaat bouwen in de Dominican Republiek. Een applausje voor de Christian Reformed Church van Frankford.

Carl Tuyl is predikant van de CRC in Kingston, Ontario.

Calvinist Contact als geschenk is geen slecht idee.

Het huis van

Lini R. Grol

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

"Zal ik je om 4 uur van het ziekenhuis halen, dan gaan we door naar zijn kantoor en dan samen naar het huis, hoe vindt je dat? Het is het enige wat ik voor je kan vinden."

Het klonk als een ultimatum, en ze wist dat het dat ook was. Doen ... niet doen? Ze dacht aan Irene met haar: "Wees voorzichtig." Dat had ze natuurlijk bedoeld, dat de rente te hoog zou worden. Maar ze had immers een goed salaris? Heel iets anders dan Irene, die als werkster natuurlijk hoog tegen zo'n bedrag van 14.000 dollars aankeek. Ze voelde zich opeens weer gerustgesteld. Och ja, ze kon het best aan.

"Goed, kom dan maar om half vijf bij het zusterhuis, want ik wil me toch omkleden." Ze sprak rustig maar haar hart klopte in haar keel. Als het nu maar voor elkaar kwam. Dan kreeg ze het huis toch nog. Weer zag ze zichzelf in de tuin, op de stoep met de sleutel in het slot, of boven in de erker. En in haar hart juichte ze. "Mijn huis, toch nog mijn huis."

Ze vloog de gang op om het iedereen te vertellen.

Iedereen verheugde zich met haar en wenste haar geluk in het nieuwe huis. Behalve Irene, die vroeg meteen: "En de rente? Hoeveel? Sprakeloos keek ze Dientje aan en herhaalde ongelovig: "12%? Niet doen nursey, het is veel te veel."

Maar Dientje lachte vrolijk. "Ik wil dat huis hebben Irene, het is mijn huis, die rente kom

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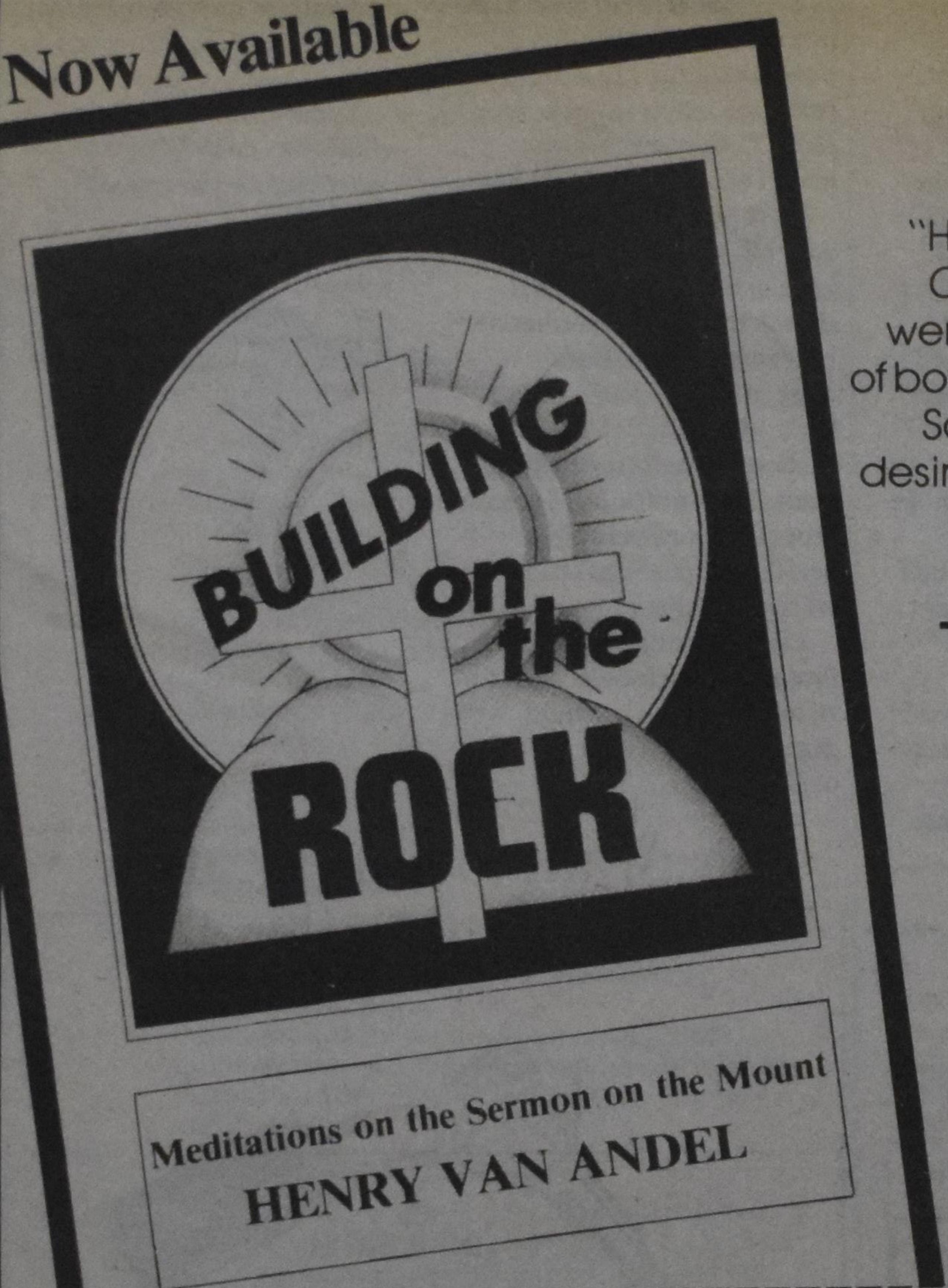

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Onder de streep

John Van Harmelen

"Een vaste Burcht"

U bent natuurlijk allen op de hoogte van Maarten Luther, die op 31 october 1517 95 stellingen vasthamerde aan de deur van de slotkapel te Wittenberg.

Van belang voor deze rubriek moet ik opmerken, dat Luther naast heel veel geschriften er voor gezorgd heeft, dat het Duitse volk een vertaling kreeg van de Bijbel in de moedertaal, en dat het ook allerlei kerkliederen leerde zingen in hun eigen taal. Als u kijkt in het *Liedboek voor de Kerken* dan ziet u, dat men niet minder dan 18 liederen heeft bewerkt die door Luther zijn gedicht.

Wat de Bijbelvertaling betreft verscheen het Nieuwe Testament in 1521 (na 12 weken!), en het Oude Testament in 1534. Aangaande de kerkliederen wordt opgemerkt, dat Luther als dichter en musicus een groot aandeel had in het ontstaan en de ontwikkeling van het reformatorische kerklied. In 1524 verscheen het eerste Evangelische Gezangboek met 24 van Luther's liederen. (Liedboek voor de Kerken, blz. 758)

Het was van groot belang dat de gemeente leerde zingen. En Luther was er een grote voorstander van. Hij zei herhaaldelijk: "U moet zingen thuis, op school en in de kerk. Luther kon de dingen vaak puntig zeggen. Hij zei b.v.:

"Als iemand muziek veracht dan moet ik hem verachten, want de muziek is een gave van God's genade, en geen uitvinding van een mens. Muziek verjaagt de duivel en maakt de mensen blijmoedig. Zo iemand vergeet zijn toorn, verkeerde gedachten en zondige bedenkingen. De duivel gaat voor muziek op de vlucht, bijna net zo vaak als hij vlucht voor het Woord van God. Ik hoop heel wat kerkelijke liederen te componeren. Dan ben ik er zeker van dat het Woord van God bewaard blijft in het midden van de gemeente."

Luther had ook een woord voor degenen die de gemeente moesten leiden in de prediking en het onderwijs.

Hij zou zulke personen niet toelaten op de kansel en in de gemeentelijke samenkomst, als ze niet een gedegen kennis hadden van het gebruik en de kracht van het kerkelijk lied.

Gelukkig kon Luther dichten, componeren. Het was geweldig, dat hij alles gedaan heeft om de Duitse Christenheid de Bijbel en het kerkelijk lied te geven, om als middelen van de genade, God's volk te sterken in het geloof en te leiden naar een kerkelijk leven dat Jezus Christus als centrum heeft. Luther zag zingende martelaren. Luther zong veel.

Ja, hij kon dichten. Hij ontving in 1523 bericht van het heengaan van de eerste Nederlandse martelaren Hendrik Vos en Jan van den Essen, twee Augustijner monniken uit Antwerpen. Zij werden verbrand! En Luther dichtte:

Een nieuwe lofzang heffen we aan,
Dat zegen God de Here.
Wij zingen 'tgeen Hij heeft gedaan
tot Zijnen lof en ere.

Het slotvers luidde:

Hun as gloeit voort en koelt niet af,
Zij stuift van land tot lande.
Hier baat geen stroom, kloof, groeve of graf,
De vijand baart zij schande.
Wie bij hun leven door die moord
Tot zwijgen zijn gedwongen
Zij spreken thans in ieder oord,
En door veel duizend tongen
Wordt blij hun lof gezongen.

Het beroemde Lutherlied, gebaseerd op Psalm 46 is echter van later tijd. Er zijn zelfs commentators die het plaatsen in 1533, maar naar het mij voorkomt is het jaar 1529 dichter bij de waarheid.

Het is gedicht in een periode waarin Luther in de put zat. En ... in die periode kwam hij er toe om, toen hij Psalm 46 gelezen had, deze Psalm uit het proza van de Bijbel te laten verhuizen naar de poëzie van het kerklied.

Als u de gang van dit kerklied nagaat in de geschiedenis der kerk, dan is het opmerkelijk dat, volgens de beroemde hymnody van Julian, dit Lutherlied in het jaar 1900 niet minder dan 80 maal vertaald was in 53 talen. Waarom niet in 80 talen? Omdat het in het engels heel vaak vertaald is.

Er bestaan dus verschillende vertalingen van het duitse gezang, Ein feste Burg ist unser Gott. In de nieuwe hymnal van de Chr. Ref. Church in North America wordt de vertaling van Hedge opgenomen (nr. 444) en ook een vertaling van Michael Perry 1982. (nr 444b)

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

Ein' feste Burg ist unser Gott
Martin Luther/Geistliche lieder auffs new gebessert, Wittenberg 1529

1. Een vaste burcht is onze God,
een wal die 't kwaad zal keren;
zijn sterke arm houdt buiten schot
wie zich niet kan verweren.
De vorst van het kwaad,
de aartsvijand staat
geharnast in 't veld;
in list en in geweld
kan geen hem evenaren.

2. Al onze macht is ijdelheid:
wij gaan terstond verloren,
wanneer de held niet voor ons strijdt,
die God heeft uitverkoren.
Zo gij 't nog niet wist:
Jezus Christus is 't,
de Heer van 't heelal,
die overwinnen zal, —
God zelf staat ons ter zijde.

3. Al wordt de wereld ook een hel
en 't leven niets dan lijden,
wij vrezen niet, — Immanuël
zal stellig ons bevrijden.
Hoe satan ook woedt
en wat hij ook doet,
't is macht' loos geweld, —
zijn vonnis is geveld.
Eén woord, en hij moet vallen.

4. Gods heilig woord alleen houdt stand,
Gods waarheid zal ons staven.
Hij leidt ons en met milde hand
schenkt Hij zijn geestesgaven.
Al rooft de tyran
ons wat hij maar kan,
ons goed en ons bloed, —
laat hem zijn overmoed!
Gods rijk blijft ons behouden.

Liedboek voor de kerken #401
Martin Luther (1483-1546)
Vertaling Ad den Besten, geb. 1923
Jan Wit, geb. 1914
Melody "Ein' Feste Burg"
Grondtekst: Psalm 46

Dientje Deel 6

ik ook wel te boven. "Irene schudde haar hoofd en slofte langzaam weg. Alsof het haar aanging, dat Dientje zich in de schulden zette.

"Tobbert" dacht Dientje vermaakt. Ze kon het best af.

Om half vijf precies stonden ze voor de deur van het zusterhuis. Ze waren er allebei.

"We hoeven niet naar het kantoortje van meneer," legde Mr. Brian uit, nadat hij hen had voorgesteld. "We kunnen onderweg wel alles afhandelen. De man nam haar zwijgend op terwijl ze in de hal stonden. Hij was gekleed als een heer, maar er was iets in zijn doen en laten dat enigszins twijfelachtig aandeed. Dientje moest onwillekeurig weer aan Irene denken. Die zou deze man vast niet vertrouwd hebben, wist ze. Maar Irene was nu eenmaal een beetje achterdochtig.

Mr. Brian zou heus wel uitkijken. Het zou toch niet goed voor zijn zaken zijn, als zijn klanten ontevreden waren. Hij was kennelijk op de man gesteld, en scheen hem goed te kennen. Ze praatten samen, en soms leek het net of ze er niet bijhoorde, terwijl ze toch hier waren om een zaakje met haar af te handelen.

"Zo, je wou een lening hebben van 14.000 dollars?" de man wendde zich ineens tot haar." Ik moet eerst zien of dat huis het wel waard is."

"Oh, maar dat is het zeker waard," zei Dientje met grote zekerheid en vroegde er aan toe: "Het heeft een boven- en benedenhuis dat ik kan verhuren, en waar ik dus een inkomentje van krijg." Ze knikte met veel overtuiging, niet wetend van belasting- en onderhoudskosten.

"Het is een heel risico voor me," zei de man, en normaal zou ik 14% vragen, maar Brian verzekert me dat je een degelijk soort bent, dus zal ik het je laten voor 12%, je betaalt het af in 10 jaar, en geregeld elke maand verwacht ik een cheque van je."

"Ik zal het zo vlug mogelijk afbetalen," beloofde Dientje vlug. De man schudde zijn hoofd. "Nee, tien jaar, anders doe ik het niet."

Dientje keek verslagen van hem naar Mr. Brian. Die zei haastig: "Tien jaar is nog kort hoor, want je hebt heel wat af te betalen elke maand, en het is beter om daar je tijd voor te nemen."

Maar Dientje zat in haar hoofd uit te rekenen hoeveel dat huis haar zou gaan kosten met 12% over 10 jaar. Even was zo geneigd om het op te geven, maar daar was Mr. Brian weer aan haar elboog. "Wees nu wijs, zo'n kans krijg je nooit meer. Ongehuwde meisjes kunnen nooit een lening krijgen, en dan krijg je nooit een eigen huis.

Je wilde dit huis toch zo erg graag hebben? En het is een huis met een inkomen. Misschien kun je boven nog een kamer verhuren, en beneden de huur verhogen, dan ben je er zo." Hij keek haar bezwerend aan.

Lini Grol schrijft zowel engelse als hollandse verhaaltjes. Ze woont in Fonthill, Ontario.

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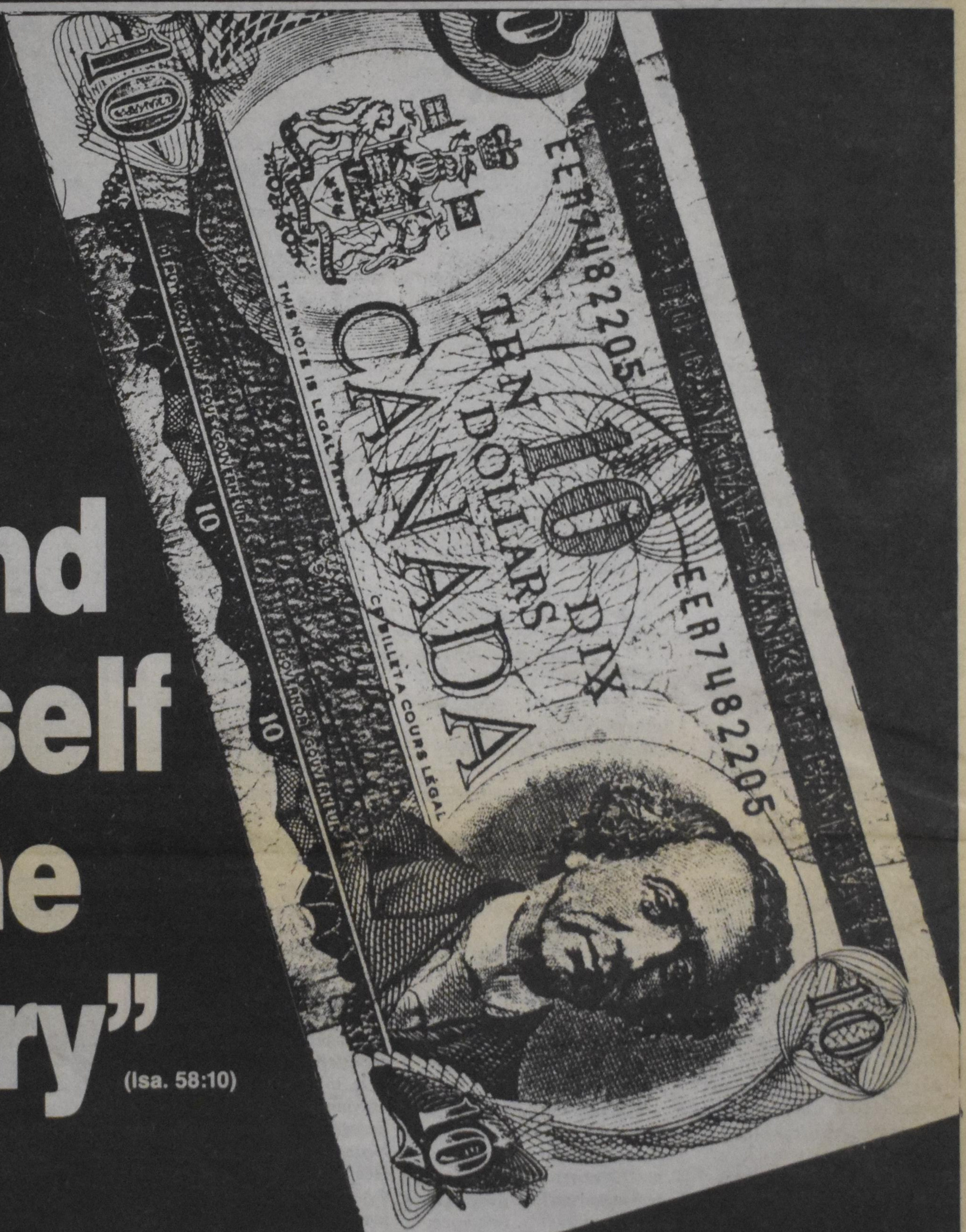

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